



9 COLUMBIA INSTITUTION

—FOR THE—

DEAF AND DUMB

THE CHARLES BAKER COLLECTION

NUMBER











THE  
M E T H O D  
OF  
EDUCATING  
THE  
D E A F A N D D U M B.



THE  
M E T H O D  
OF  
EDUCATING  
THE  
D E A F   A N D   D U M B ;  
CONFIRMED  
BY LONG EXPERIENCE :  
BY  
THE ABBE DE L'EPEE.



*TRANSLATED FROM THE FRENCH AND LATIN.*



Tæ illic disciplinæ utilitas tam late patere videtur, ut omnibus iis qui audientes a loquentibus fuerunt instituti, existimemus perquam salutare ad te mitti, eo quidem consilio ut eorum quæ didicerunt verborum rationem sibi ipsimet redderent; multaque ibi rectius docerentur, plurima dedicerent.

*Turicensis Gymnasii Decisio.*

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L O N D O N :

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1801.



TO THE  
RIGHT HONORABLE  
*JOHN LORD ELDON.*  
LORD HIGH CHANCELLOR  
OF  
GREAT BRITAIN,  
*&c. &c. &c.*

THE government of the country having placed under the superintending care of your Lordship all those to whom, by the weakness or infirmity of human nature, guardianship is necessary, your Lordship's name naturally presents itself in seeking Patronage for a class of fellow creatures in circumstances which have irresistible claims to protection.

The following work hath for its object to press upon the attention and recommend  
to

## DEDICATION.

to the benevolence of mankind the unfortunate Deaf and Dumb of this country ; and, at the same time, to show, that the mitigation of their calamity is more practicable, more easy, and more extensive than is commonly known or imagined.

The work, independant of this its primary purpose, is entitled to consideration, it is presumed, in a philosophical light, on account of the extreme ingenuity of the means proposed for their tuition ; offering an invention little, if at all, known in this country ; but which, if pursued and improved by the scientific, might possibly be made of very general utility by application to other objects than what the author had originally in view.

That your Lordship may long continue in the seat to which the voice of the nation accorded with that of the sovereign in calling you, is the sincere wish of one who  
has



## DEDICATION.

has been a frequent witness of the exercise of those talents which have so justly elevated you to that high and important station.

*13th July, 1801.*



## PREFACE

### OF THE TRANSLATOR.

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NEITHER the following Treatise nor the Subject of it appears to have engaged the notice of the world in any degree proportionate to the merit of the one and the importance of the other. It is a melancholy certainty, the physical investigation of which is beside the present purpose, that numbers in this as well as in every country, and in all ranks, have the infirmity of Deafness from their birth; of which Dumbness, though not necessarily, is yet so constantly the concomitant, that, being always viewed together, they have come to be considered as inseparable. Their consequences need not be told; the very mention of a person being Deaf and Dumb conveys an idea of the deprivation of many if not of all intellectual faculties. The numerous instances of this, as they outbalance those of an opposite kind, have caused a notion to be entertained that, of the two channels for knowledge to which nature hath limited mankind, the total obstruc-

tion of Hearing is a more fatal impediment to the acquisition of it than that of Sight.

The following Treatise establishes a contrary position, which is not likely to be overturned, as it hath Nature and Reason for its basis, as well as experience for its test. The confirmation of it in every instance is in the power of all who are interested, depending solely upon the care and pains bestowed upon the instruction of such as are afflicted with the infirmity under consideration; care and pains which that infirmity requires to be augmented beyond the portion usually necessary for the instruction of others not so afflicted. It is in some measure to be attributed to the want of that augmentation of labour, which the temper of mankind, averse to assiduity, and soon overcome by difficulties, is very unwilling to give, that a state of Deafness and Dumbness hath been so commonly attended with such melancholy effects. But at this, what wonder? when we consider the immense sums and the immoderate time sacrificed for the education of youth in the full possession of all their senses; sacrificed generally for very inadequate acquisitions, often nearly in vain, by the mere fault of those who are charged with the office of Instructors, which they are so ill qualified or so ill disposed to execute.

Nevertheless, the dispensation of knowledge to the Deaf and Dumb being for the most part necessarily left to relatives, tenderness, compassion, and a sense  
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of duty might powerfully counteract common reluctance to trouble ; so that their privation of it is much more largely to be ascribed to an imperfection of another kind, a deficiency in the power of invention, rendering mankind so much the creatures of imitation, and of habit, so long in striking out new tracks, and so slow in pursuing them when struck out. A deprivation so material as of a total Sense, one of the grandest of itself, and the first and readiest medium of mental intercourse, was a disastrous loss for which a remedy or a succedaneum was not easily discoverable. On this account, most probably it is, that the Deaf and Dumb in general have been abandoned to a state of mental destitution from which Nature had still left ample means of rescuing them.

The view of so deplorable a condition operated, perhaps, upon the minds of some, in all countries, to employ their abilities in attempts towards its relief. Few, however, are the instructors of the Deaf and Dumb of whom there is any account ; and of the very few publications which have at any time been given to the world in order to promote their tuition, it is now not easy to meet with one.

Of former instructors, he who seems to have obtained greatest notice was Bonet, a priest, secretary to the constable of Castile, whose younger brother had lost the sense of hearing when two years old. The

difficulty of procuring instruction for him creating much distress in the family, Bonet, qualified for the province of tuition by great knowledge and uncommon learning, undertook the care of his education; in which he succeeded beyond every hope. The system that he formed on the occasion was printed at Madrid in 1620, under the title of ‘Reduction de las Letras, y Arte para enseñar à hablar los Mudos,’ dedicated to Philip III. and accompanied, according to the custom of the age, with encomiums in verse and prose from poets and philosophers. The author is said to have been afterwards in the service of the prince of Carignan, and to have continued many years to teach persons to whom the misfortune of Deafness made his lessons needful. When Dr. Johnson mentions the instruction of the Deaf and Dumb as having been first practised on the son of a constable of Spain, he must allude to Bonet as the teacher.

We are able to trace this instruction somewhat higher, however. It was exercised in the same country by Peter Ponce, a Benedictine monk, towards the end of the sixteenth century. He has published nothing; but his complete success is particularly related by two of his friends and countrymen, who had seen his scholars; by Vallesius, in a Latin work of great reputation, ‘De Sacra Philosophiâ,’ ‘Concerning the Philosophy contained in the Scriptures;’  
and

and by Antonio Perez, a priest of his own order, in a Spanish work.

The tuition of the Deaf was also considered by ab Helmont, a German, in a very ingenious publication, entitled ‘*Alphabeti verè Naturalis Hebraici brevissimi ma Delineatio*, ‘A brief Delineation of the truly ‘natural Hebraic Alphabet,’ printed at Salzburgh, in 1657; in which the author mentions the trial of his skill upon one pupil only, who became master of his vernacular tongue very expeditiously, and acquired the Hebrew of himself.

About 1690, Amman, a Swiss physician of eminent abilities and extensive erudition, who was then recently returned to his native country from Holland, was induced to migrate a second time at the solicitation of a friend at Haerlem, to give instruction to an only daughter, a beautiful girl, born Deaf. His success with her was rapid and complete; and he afterwards undertook the tuition of others having the same infirmity. In 1692, he published a small treatise upon the subject in Latin, under the title of ‘*Surdus Loquens*,’ dedicated to Peter Kolard, the father of the young lady his first pupil, whose case had given rise to the composition. An enlarged edition of it appeared in 1700, with the title of ‘*Dissertatio de Loquelâ*,’ and dedicated to a magistrate of Amsterdam.

Wallis, whose depth of science and acuteness of intellect had led him early to pronounce, on speculation,

tion, the practicability of teaching the Deaf to speak, was prevailed upon, seven or eight years after, to verify his theory in the tuition of Mr. Whalley, a young gentleman of Northampton, Deaf and Dumb from his birth. Having fully succeeded in the first essay of his skill, he made a second with the son of Admiral Popham; and was afterwards employed in the instruction of other Deaf and Dumb pupils without teaching them to speak. In his Grammar of the English language, composed in Latin with a view of extending the knowledge of it to foreign nations, he has given ‘*Tractatus Proœmialis de Loquelâ, five Literarum omnium Formatione et genuino Sono,*’ ‘*An Introductory Treatise on Speech, or on the Formation and genuine Sound of all Letters;*’ which, though not published with the immediate or primary design of showing how the Deaf might be brought to articulate, was, however, well calculated for that purpose, and accordingly referred to by him in a subsequent tract, ‘*concerning his Method of Instructing persons Deaf and Dumb.*’ The first edition of the Grammar was in 1653; the Tract appeared in the Philosophical Transactions for 1698.

Dr. Holder having attempted the tuition of the Deaf and Dumb about the time that Wallis first engaged in it, did not equally extend his practice or his reputation. He has nevertheless given the world a production beneficial both to general science and to  
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this particular species of instruction, in his ‘Elements of Speech,’ printed in 1669.

Dalgarno, one of the schemers of an Universal Language, employed his pen next upon the tuition of the Deaf and Dumb, led to the subject, not by practical instruction, but philosophical disquisition. He has examined the means of instructing them in a small volume, entitled, ‘Didascalacophus, or the Deaf and Dumb Man’s Tutor;’ a performance learned, acute, profound and rational.

To these productions, which are minutely didactic, two others may be joined, in which the state and tuition of the Deaf and Dumb are treated in a more loose and general manner as subjects of speculative inquiry.

The first is ‘Philocophus, or the Deaf and Dumb Man’s Friend,’ written by a physician of the name of Bulwer, and published in 1648. The other, entitled ‘a Treatise concerning those that are born Deaf and Dumb,’ was printed in 1670, and bears the name of Geo. Sibscota as the author.

In recent times this art hath been exercised in Paris by father Vanin and Mr. Perreire; in Leipfick by Mr. Heinich; in London by Mr. Baker; and in Edinburgh by Mr. Braidwood.

By a contingency, such as destines multitudes to particular studies or avocations, the Abbé de l’Epée engaged in it. Vanin had under his tuition two young ladies, who were twin sisters, both having the misfor-

tune

tune of Deafness and Dumbness. Death soon deprived them of his lessons ; and as an instructor to supply his place was sought for in vain, the Abbé de l'Épée undertook to continue their education. The contemplation of their condition excited his tenderness ; and his tenderness inflamed his philanthropy towards all in the same afflicting circumstances. His mind thus turned to the subject, was, by degrees, wholly absorbed in it ; till, at last, incited by religion and humanity, he dedicated himself entirely to their tuition. He instituted a seminary in which he received as many of the Deaf and Dumb as he could superintend, and he formed preceptors to teach those in distant parts. The number of his scholars grew to upwards of sixty ; and, as the fame of his operations extended, persons from Germany, from Switzerland, from Spain and from Holland, came to Paris to be initiated in the method he practised, and transfer it to their several countries.

As no one had more attentively considered or was ever more fully engaged in the education of the Deaf and Dumb, he was induced, like Bonet and other precursors in the art, to write and to publish concerning it.

In his work he communicated to the world a mean that he had devised as a substitute for the agency of Hearing in the conveyance of ideas ; an invention which he claims as entirely his own, being no less than  
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of a *new Language by Signs*, minutely accurate and copiously extensive; comprehending the expression of every term or idea given by any vocal tongue. When the theory of this new language was presented, it was no longer a mere speculative hypothesis, but an actual system already reduced to practice, serving all the offices of oral speech; and as such, in common daily use with the Abbé and his pupils, and with the disciples of the Abbé and their pupils.

Genius, ever exercising itself in improvements, discoveries and inventions, its productions are almost universally obnoxious at their origin, as they disturb the tranquillity of dullness and ignorance, contradict prejudice, or alarm interest. These were instantly in a ferment on the publication of the Abbé de l'Épée's contrivance. Some combated the utility of it; and others, in defiance of positive evidence, and demonstration, and fact, denied its practicability.

Curiosity, now awakened, will be ready to demand some particulars of one whose genius and whose labours place him amongst the illustrious benefactors of mankind: but, unless in transitory sheets preserved only by accident, in local works not easily consulted, or in recent publications which there has been no opportunity to obtain, no biography nor notice of the Abbé de l'Épée is to be found (with a single exception) besides what is furnished by his own volume, here translated, and the historical drama of which he is the

hero, lately produced in France by Monf. de Bouilly. Thus it is possible, that he whom France acknowledges as the greatest character she hath yet produced, might have sunk in the stream of oblivion, but for the casual glance of a poet, to whom a law record\* suggested the idea of exhibiting him on the stage. But if any thing can expiate this neglect, the national honour must be redeemed by the eulogy bestowed upon him, which hath suddenly diffused his fame to surrounding nations; an eulogy so sublime it will not be easy to equal nor possible to surpass.

“SCIENCE would decide for *D'Alembert*, and “NATURE say *Buffon*; WIT and TASTE present “*Voltaire*, and SENTIMENT plead for *Rousseau*: “but GENIUS and HUMANITY cry out for *de l'Epée*, “and him I call the *best and greatest of all*.”

This praise, conferred in a poetical capacity, thro' the personages of the drama, is confirmed by Monf. de Bouilly in a less rhetorical manner in the preface. He there characterises the Abbé, with the solemnity of biographical narration, on the report of those who knew him familiarly, as one who concealed the utmost splendor of genius and brightest constellation of virtues under the most exemplary modesty.

Monf. de Bouilly relates that the Russian ambassador at Paris made the Abbé a visit in the year 1780,

\* *Causés Celebres.*

and offered him a present in money proportioned to the customary magnificence of the empress. This the Abbé declined to accept, saying, he never received gold from any one ; but that since his labours had obtained him the esteem of the empress, he begged she would send a Deaf and Dumb person to him to be educated, which he should deem a more flattering mark of her distinction. A pure and noble disinterestedness breaks out in occasional passages of his writings.

Not content with the rejection of presents and profits, which he had no wants nor passions to make necessary, his pious and charitable spirit carried him to impart very largely what he had to those whom he considered as the greatest objects of compassion.

The expences attending the feminary which he established were wholly defrayed by himself. He inherited an income, as M. de Bouilly informs us, amounting to about 14,000 livres, (nearly 600*l.* sterling), of which he allowed 2,000 for his own person, and considered the residue as the patrimony of the Deaf and Dumb, to whose use it was faithfully applied. So strictly he adhered to this appropriation, that in the rigorous winter of 1788, when in his 65th year, and suffering under the infirmities of age, he denied himself fuel rather than intrench upon the fund he had destined them. His housekeeper having observed his rigid restriction, and, doubtless, imputing it to its real

motive, led into his apartment forty of his pupils, who besought him with tears to preserve himself for their sakes. Having been thus prevailed upon to exceed his ordinary expenditure about 300 livres, he would afterwards say, in playing with his scholars, ‘ I have ‘ wronged my children out of an hundred crowns.’

To distribute in charitable uses a part of the substance with which we are endowed, as it is meritorious before God and man, so there have been in all times and in all countries numbers to entitle themselves to this merit ; nor have there been ever wholly wanted virtuous spirits who have used their personal endeavours to sooth the sufferings of misery and plead the cause of the distressed : but for a person to devote the greatest portion of his life and employ all his intellectual powers, with exhaustless patience and unwearied assiduity, in occupations otherwise extremely laborious, tedious and irksome, for the service of his fellow creatures, in order to remove the sad effects of a calamity tending to degrade them to a level with the ‘ beasts that perish,’ and that solely upon principles of Religion and Humanity, not only with a constant refusal and sincere contempt of gain, but even a profuse dispensation of hereditary fortune, must be allowed to be a more than common ardor of charity ; a most exalted height of practical philanthropy. This the Abbé de l’Epée did ; and this will doubtless justify the grandeur of the tribute paid to his *Benevolence*.

Nor

Nor is the high encomium upon his *Talents* unfounded. Invention, that faculty or quality which is the most scantily imparted to the human mind, and in the portion of which Genius chiefly consists, he seems to have possessed in an eminent degree. The system of Methodical Signs invented, practised and laid open to the world by him, is absolutely that of an Universal Language, as is self-evident and fairly proved by the instance related of dictating by means of it the same proposition in five different languages at once, which might be repeated, by those versed in the system, on all occasions, and in all places; and in ten languages as well as in five. A learned academy, who have given their opinion upon the subject, cannot speak of the invention but in terms of rapturous admiration. Surely he who could perform so much and so readily to accomplish his present purpose, had very superior powers of intellect; of which he might probably have left other testimonials, had not those powers been all made subservient to one object, the Education of the Deaf and Dumb; an avocation to which he persuaded himself that he had been designed by the peculiar will of Providence, and by which his mind was continually and completely engrossed. In this avocation it is little to say that he has done more than any man did before him: he has effected all that seems practicable, and more than, without he had shewn it in practice, would be admitted to be possible.

When

When the world was deprived of this great and good man, the instruction of the Deaf and Dumb was continued by the Abbé Sicard, and prosecuted likewise, by the language of methodical signs. The editor being in Paris in 1790 and 1791, frequently visited this school. Several of the scholars were proficient in English and Latin as well as French, and wrote down whatever was dictated by those signs with the promptitude and facility represented by the Abbé de l'Epée.

He found however that the Abbé Sicard had wholly set aside teaching them *Utterance*, alledging that the benefit of it to the Deaf was by no means adequate to the trouble of acquiring it; assigning reasons to which the editor, who had himself had occasion to observe its utility, could not subscribe. ✕

Conversing with the scholars by means of writing, he (the editor) happened to signify to one of them, of conspicuous parts and intelligence, that Deaf persons were in England taught to *speak*. The youth was instantaneously struck, as if electrified; then, upon recovering himself, ran with eagerness round the school to impart the information to his companions, and afterwards expressed an anxious wish to be carried to England to learn the art of *speaking*.

The Education of the Deaf and Dumb is termed by Dr. Johnson 'a philosophical curiosity,' and as such may perhaps be taken up by men of science in this country.



country. The present publication may possibly excite their attention towards the subject, as it hath not yet obtained the notice it is in many respects calculated to obtain.

There is room to suspect, indeed, that some of those who have been engaged in it, so far from imitating Bonet, de l'Épée, and the other authors that have been mentioned, by allowing the world at large the knowledge of their advances or the benefit of their improvements, have rather, like Perreire and Heinich, been desirous of keeping them in obscurity and mystery: and (to borrow the comparison of a recent writer upon an occasion not very dissimilar) 'like the Jewish Talmudists, who dealt in secret writings, of allowing no persons to be professed practical conjurers but the Sanhedrim themselves.' Even Dr. Johnson's excursive genius and extensive researches had very little acquaintance with it. "This instruction," says he, "was lately professed by Baker, who once flattered me with hopes of seeing his method published. How far any former teachers have succeeded, it is not easy to know." Mr. Baker's method has never appeared, any more than Mr. Braidwood's, whose academy for the Deaf and Dumb at Edinburgh the doctor visited, and from whom his perpetual concern for literature would probably extract the same hopes.

The readiest and most efficacious mode of instructing

ing the Deaf and Dumb may therefore be considered as still undetermined ; having never been so much a subject of inquiry and discussion as many points of less importance and curiosity. Of five public academies to which the Abbé de l'Epée appealed, in his zeal for its cultivation, only one of them was prevailed upon to undertake the investigation he solicited.

The productions we have enumerated have at no time been generally disseminated ; they are at present to be found only in some public repository, or private collection of the curious ; and their titles are known but to few. Not one of the authors of them knew (if the declarations of each are to be credited) that his performance had been preceded by any other performance upon the same subject.

To promote investigation of the most eligible processes for teaching the Deaf and Dumb is not, however, the only object of the present publication.

The project of forming an institution in London for the education of them, which the Abbé de l'Epée mentions to have been in agitation in 1784, proved abortive. The editor, reflecting upon his return from France how peculiarly necessary an establishment was for the relief of the indigent Deaf and Dumb, and conceiving that it could not be very difficult of accomplishment in a country where charity is ready to extend her hand to every object of compassion, set about the undertaking.

Having

Having brought it into some degree of forwardness, he was pleased to find that two or three gentlemen had begun to take steps on a similar project. Without contending for the priority of the design, or thinking it of any importance to ascertain whether some distant communication of his own ideas on the subject had not first operated on their philanthropy, he cheerfully united his endeavours to theirs to carry it into execution. He has had the happiness of seeing it effected.

An Asylum for the Support and Education of the Deaf and Dumb children of the Poor, was instituted in 1792, in the Grange Road, Bermondsey, under the patronage of the Marquis of Buckingham, a nobleman, whose encouragement of literature and the fine arts hath justly entitled him to the reputation of taste and knowledge, as this office has done to the superior character of philanthropy. Of this asylum, Mr. Thornton, member for Southwark, is the treasurer; the Rev. Mr. Mason, of Bermondsey, the secretary; and Mr. Watson, formerly the assistant to Mr. Braidwood, the zealous and industrious teacher.

The humane exertions of the Rev. Mr. Townsend, also, of Bermondsey, without any ostensible office in the establishment, have given it no inconsiderable support.

The plan of the institution laments that the means of the society are still far from adequate to the ends

they have in view. Although about forty children of both sexes constantly reap the benefit of the institution, the friends or relations of some contributing, according to their circumstances, to maintain them; yet at every election, which is annual, candidates are so numerous, that many return to their homes, the expence of whose support and instruction would far exceed the funds of the society. The number of candidates last remaining upon their books was sixty.

Many of this number, and, we may add, many others in various parts of the kingdom, afflicted with the same infirmity, are undoubtedly consigned to a state of helplessness and solitariness, scarcely participating of the blessings of social life; precluded from mental intercourse, not less by the expensiveness than by the difficulty which, from whatever cause, has hitherto existed, of finding regular instruction for them. A small spark of that philanthropy which glowed in the Abbé de l'Epée's breast sufficed to kindle a wish to remove so deplorable a difficulty; and this, it was thought, could not be more effectually accomplished than by offering an English version of the Abbé's own work, which would render the tuition of these our unfortunate fellow creatures practicable to all whose compassion towards them may be sufficiently raised by affinity of blood or accidental ties of humanity to undertake it; and thus help to eradicate the opinion which has prevailed more or less in every country  
from

from remote ages to the present day, notwithstanding instances controverting it, that

*Nec ratione ullâ docere, suadereque Surdis*

*Quid facto esset opus.*

LUCRET.

T' instruct the Deaf no art could ever reach ;  
No care improve them, and no wisdom teach.

He will also indulge a hope that the publication may prove serviceable in extending the benefit of that Institution to still greater numbers, whose situation renders them objects of it.

Without attempting to prescribe the best or readiest method of this tuition, the following treatise, it is conceived, will enable every person, who is disposed, to become an instructor of the Deaf and Dumb. It shows the facility of their tuition to be far beyond what is commonly imagined. It furnishes the means. It points out diversity of means : for although it maintains the superiority of methodical signs for that end, it does not preclude the use of every other system or method that may be more convenient ; it mentions the existence of other contrivances ; and it is minute in the detail of instructions for teaching Articulation. Divested of all application to the system of signs, it contains accuracy of knowledge and information, which, to whatever method adapted, or by whatever means conveyed, will be highly useful in the education of the Deaf and Dumb ; which no one will peruse

without pleasure, and few without improvement. The Abbé de Condillac, a man of great estimation amongst cotemporaries; and whose name is still respected, who had applied himself diligently and successfully to the art of tuition, has mentioned the Abbé de l'Epée's method in terms acutely encomiastic. The Academy of Zurick, with ardour of sentiment, proclaim that his book is replete with instruction; recommend its system to universal reception; and declare, that all the world would be benefitted by it. Thus the only testimonies of validity that appear, are both in the highest degree favourable to the work.

It now remains to offer a few words respecting the *Translation*. Although there is some degree of congeniality in all languages, as being founded upon the same principle, there is, however, in no two so exact a coincidence throughout that all the rules and observations concerning the structure of the one can be transferred to the structure of the other. The version here presented bears a closer affinity to such a transfer than perhaps any example can show, as the occasion for the attempt probably never before occurred. Accordingly, notwithstanding the copiousness and ductility of the English tongue, several passages stood out of the reach of translation, unless to answer the purpose of teaching the language of the original. But the design of the publication being the tuition of English, not of French, those passages have been omitted when they could not be preserved by turning them

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to something analogous. It happens by the extreme simplicity of the English language that they consist for the most part of definitions and examples, of which no application or adaptation is either requisite or practicable to teach its rudiments, and which are therefore retrenched without any kind of loss. A few of these variations and omissions have been pointed out in the margin ; but it was deemed unnecessary to multiply notes in specifying them all.

Some little embarrassment was created by one or two passages, in which there were deviations from the most common and rational divisions of Grammar. As the Abbé's scholastic knowledge is beyond all suspicion, as he discovers no symptoms of being an innovator, fond of disturbing the settled order of things, although an inventor fertile in resources to supply wants, and as no reasons are assigned for such deviations, they have been considered as inadvertences, and the established forms have been restored.

All these matters, not very important in themselves, become still less so when this Translation is viewed as given to the world with a hope of leading the way to another work upon the same subject and upon the same basis, wholly formed upon the structure of the English tongue ; a performance which, as it required more time and attention than a plain version of the Abbé's book, could not at present be undertaken ; and which is therefore left to those who may have more leisure. It may also be confessed  
that

that there was another motive serving to dissuade from the delay that would have been necessary for such a performance, namely, to take some advantage of the current of popularity into which the topic has been brought, which may very possibly carry this translation to the inspection of more persons inclined to promote its objects, the improvement of the system of tuition, or the extension of charity towards the Deaf and Dumb, than could reasonably be expected by a better work deferred till the shifting eddy of the public mind should be totally diverted into another channel.

It is to be lamented that the Dictionary of Signs undertaken by the Abbé de l'Epée, which he mentions to have been considerably advanced, cannot be produced to aid the cultivation of his system. As he did not live to finish that work, the editor, stimulated by a desire of promoting the instruction of the Deaf and Dumb, as well as of preserving to the world all the literary labours of such a man, made diligent inquiry at Paris concerning the manuscript; but without success.

Former works upon the tuition of the Deaf and Dumb are confined chiefly to instructions concerning *Utterance*; containing very little concerning *Grammar*, or the acquisition of knowledge. The Abbé de l'Epée's, without slighting the former object, is directed chiefly to the latter, as the more important of the two.

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The publications of Wallis and Holder will furnish instructions sufficiently copious and exact for the articulation of sounds purely English ; to which the Abbé de l'Epée's tract on utterance, forming the second part of his work, is meant as an appendage, not a substitute : as it contains useful observations not in theirs, it is translated that every particle of information on the subject may be preserved.

The volume of the Abbé de l'Epée's which we possess, in which the powers of genius are conspicuous through apostolical simplicity, and carelessness of the art of writing, may give rational cause of regret that we do not possess more. Filled with the magnitude of his object, and delighted with it, he disdained arts of embellishment. More intent upon the cultivation of it in practice than in the refinements of writing, and wholly unanxious for literary fame, he consumed no time in polishing style, or correcting casual negligences of expression, but, apparently, sent his ideas into the world in the first effusions of his pen. A great critic observes that, " The author of a system, whether moral or physical, is obliged to nothing beyond care of selection and regularity of disposition."

As the Abbé supposes some of his disquisitions liable to the contempt of the fastidious, we shall make their defence in the words of one whose labours upon the same matter, the principles of Language, have obtained very general estimation and authority.

" Since

“ Since Speech is the joint energy of our best and noblest faculties, being withal our *peculiar* ornament and distinction as MEN ; those inquiries may surely be deemed interesting as well as liberal which either search how Speech may be naturally *resolved*, or how, when resolved, it may be again *combined*.”

“ Should any one object that in the course of our inquiry we sometimes descend to things which appear trivial and low ; let him look upon the effects to which those things contribute ; then, from the dignity of the Consequences, let him honour the Principles.”

## PREFACE

### OF THE AUTHOR,

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THE work which I now present to the public is, properly speaking, a second edition of that which appeared in 1776, under the title of *Institution of the Deaf and Dumb by the way of Methodical Signs*, which is entirely sold off.

Religion and Humanity inspire in me so great an interest for a truly deplorable class of beings, who, although of the same species as ourselves, are reduced in some sort to the condition of brutes, as long as no attempts are made to rescue them from the shades of thick darkness with which they are encompassed, that I consider it as an indispensable obligation upon me to bring all my exertions to their relief.

It is in order to fulfil this which I conceive my essential duty that I am about to expose the means by which I have capacitated many of them to perform public exercises, wherein children that had been once regarded as demi-automatons have given incontestible

proofs of intelligence superior to what most young persons of the same age evince.

We shall show in the clearest manner how to proceed in order to convey by the window what cannot be introduced at the door, that is, to insinuate into the minds of the Deaf and Dumb by the channel of the eye what cannot penetrate thither by that of the ear.

May the exposition of these means fall into the hands of all, whose compassion shall be sufficiently excited at the view of their sad and deplorable state to create the generous and christian resolution of undertaking their instruction ; which is a task by no means so difficult and so painful as it is usually thought.

Much contained in the former edition of this work will be found to be retrenched in the present ; for which reason it does not bear the same title. The retrenchment proceeds not, however, from any material defect perceived by myself or pointed out by others in the preceding edition. I would very readily publish the work now, precisely as it appeared in 1776, if I were now in the same position as when it came out under the title of ‘ Methodical Institution ;’ but circumstances being entirely changed since that period, what was then necessary is become totally useless at present.

When I charged myself with the tuition of two Deaf and Dumb twin sisters, for whom no preceptor could  
be

be found after the decease of father Vanin, doctor of divinity, (which was the first of my engaging in such instruction), I was ignorant that there was a teacher then in Paris, who had been several years employed in that office, and who had formed disciples. Yet he had acquired some reputation by eulogiums which the Academy had bestowed upon his success, and his method by which the Deaf and Dumb were brought to utter more or less distinctly was considered as a resource meriting just applause.

He was not, however, the author of this method : it had been practised above an hundred years before by Wallis in England, Bonet in Spain, and Amman, a Swiss physician, in Holland, who had all given the world excellent publications upon the subject : but he had profited by their labours, and his abilities, in this respect, deserve the estimation and approbation they had obtained.

Neither the course of my studies, nor of my occupations, having given occasion to my acquaintance with the works of those illustrious authors, I had not the least idea that could lead me to think it practicable, much less to undertake to make my two pupils speak. The only object I had in view was, to teach them to think with order, and to combine their ideas. This, I conceived, I might effect by the help of representative signs reduced into a method, of which I composed a kind of Grammar.

Of this, Mr. Perreire, the teacher of the Deaf and Dumb alluded to, and his ablest disciple, neither of whom I had any knowledge of, were soon informed. They looked upon the execution of the project as impossible, and deemed the idea which I had conceived and was endeavouring to carry into execution, as more calculated to obstruct than to facilitate the progress of my pupils.

This censure acquiring a certain degree of credit from the reputation of Mr. Perreire, I was under the necessity of combating the prejudices of the public mind against my Method of tuition, when I was induced to print it for the benefit of the Deaf and Dumb, both of the present and future generation, regarding myself to be in a manner charged by Providence to render this unfortunate class all the service in my power.

I therefore attacked the false principle of these gentlemen's argument, and even took upon me to show, that although the system made use of by Mr. Perreire for the tuition of his pupils, denominated Dactylology, that is, the science of the movement and position of the fingers, could by degrees conduct the Deaf to learn to speak, it was nevertheless absolutely incapable of teaching them to make a legitimate use of their faculty of thinking.

Mr. Perreire caused it to be inserted in the public papers that he would answer these allegations of mine

as soon as his leisure would permit ; but, notwithstanding he survived this engagement several years, he never performed it ; and, indeed, in my opinion, never seriously had an intention of performing it. His ablest disciple remained in equal silence. All that the first edition contained upon this head, being now unnecessary, as will doubtless be easily admitted, would therefore very uselessly swell the present edition.

2. But I had to combat other and more formidable adversaries ; I mean, a number of theologians, of (rational) philosophers, and academicians of different countries, who maintained the impossibility of subjecting metaphysical ideas to representative signs, and, consequently, the necessity of their ever remaining above the intelligence of the Deaf and Dumb.

It required considerable time, much reasoning, public exercises upon abstract matters, and those even in a variety of languages, daily lessons attended by the learned of all parts of Europe, and especially clear and precise explications given by the Deaf and Dumb on the sudden, without any preparation, upon the metaphysic of every regular verb, in order to convince every reasonable person, 1. That, as there is no word but what signifies something, neither is there any thing, how independant soever of the senses, but what can be clearly explained by an analysis composed of such simple words as, in the last resort, have no need of explication.

2. That

2. That ~~this~~ analyfis can be offered indifferently by articulation or by writing, to persons whose ears are duly organized, fince, whether on hearing or on reading the fimple words that compofe it, they call to mind the figns made to them from infancy, without which figns they would no more have underftood the words originally pronounced to them or read by them than if thofe words had been pronounced or read in German, Greek, or Hebrew.

3. That the fame analyfis can be offered to the Deaf and Dumb only by writing, but that its effect is equally infallible, becaufe on reading the fimple words that compofe it they call to mind as readily as we do the fignifications taught them of thefe words, which are become as familiar to them as to us by the words being in continual ufe between them and us.

If there are ftill any of the learned difpofed to conteft or to doubt thefe principles, not having yet been prefent at our operations, I here invite them to honour us with their attendance : but I cannot think it right to load the fecond edition of the work with all we have faid in the firft to combat an opinion which has been fince very generally renounced.

Thus it has been thought proper to fupprefs above one half of our former publication, and to fubftitute fuch new means as have been found in eight years' experience to be beneficial for the inftruction of the Deaf and Dumb.

This



This new method will contain three parts:

In the first I shall explain by what degrees to proceed in order to form the minds of the Deaf and Dumb so as to render them capable of perfecting their education themselves, by the perusal of good books.

Having collected from the works of Bonet and Amman, combined with my own reflexions, the steps to be taken in order to teach the Deaf and Dumb to *speak*; in the second part, I shall repeat, almost word for word, what I have said upon the subject in the ‘Methodical Institution,’ such repetition being absolutely necessary for the information of all who may undertake to instruct them to articulate.

The subject of the Third Part is a serious dispute that arose between the teacher of the Deaf and Dumb at Leipfick, and the teacher at Vienna in Austria jointly with myself.

The learned of all countries, I trust, will be gratified by a sight of the pieces of this literary contest, carried on by both sides in Latin, as well as the judgment given thereon, after ample discussion of the subject, by the Academical Society of Zurick in Switzerland; to whom I had referred the decision of the controversy that the Lipfian teacher might not have to complain that his judges were Frenchmen. The Academies or literary Societies of Leipfick itself, of Vienna, of Upsal, and of Peterburgh, have in like manner been consulted, but have granted no answer.

The

The pieces composing this Third Part very materially concern the good of the Deaf and Dumb, as being fully calculated to determine in perpetuity which of the two methods, the Lipfian or the Parifian, ought to be embraced by thofe who undertake their instruction.

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THE  
TRUE MANNER  
OF  
*EDUCATING*  
THE DEAF AND DUMB,  
*CONFIRMED BY LONG PRACTICE.*

---

PART FIRST.

THE tuition of persons who are Deaf and Dumb is not a work of so much difficulty as is commonly supposed. We have only to introduce into their minds by the eye what has been introduced into our own by the ear. These are two avenues at all times open, each presenting a path which leads to the same point, provided we deviate neither to the right nor the left, in whichever of the two we are engaged.

## CHAPTER I.

*The Manner in which the Instruction of the Deaf and Dumb is to commence.*

IT is not by the mere pronunciation of words, in any language, that we are taught their signification : The words *door*, *window*, &c. &c. in our own, might have been repeated to us hundreds of times, in vain : we should never have attached an idea to them, had not the objects designated by these names been shewn to us at the same time. A sign of the hand or of the eye has been the sole mean by which we learned to unite the idea of these objects with the sounds that struck our ear. Whenever we heard these sounds, the same ideas arose in our minds, because we recollected the signs made to us when they were pronounced.

Exactly similar must be our measures with the Deaf and Dumb. Their tuition commences with teaching them a manual alphabet, such as boys at school make use of to hold conversation at one end of a form with their companions at the other. The various figures of these letters strike forcibly the eyes of Deaf and Dumb persons, who no more confound them, than we confound the various sounds that strike our ears.

We next write (I say *we*, because in the operations with my Deaf and Dumb pupils, I frequently have assistance) in large characters with a white crayon,  
upon



upon a black table, these two words, *the door*, and we shew them the door. They immediately apply their manual alphabet five or six times to each of the letters composing the word *door* (they spell it with their fingers) and impress on their memory the number of letters and arrangement of them; this done, they efface the word, and taking the crayon themselves, write it down in characters, no matter whether well or ill formed; afterwards they will write it, as often as you shew them the same object.

It will be the same with respect to every thing else pointed out to them, the name being previously written down; which being first on the table, in large characters, may afterwards be inscribed in characters of ordinary size, upon different cards; and these being given to them, they amuse themselves in examining one another's proficiency, and ridicule those that blunder. Experience has manifested that a Deaf and Dumb person possessing any mental powers will acquire by this method upwards of eighty words in less than three days.

Take some cards having suitable inscriptions, and deliver them one by one to your pupil; he will carry his hand successively to every part of his body conformably to the name on the card delivered to him. Mix and shuffle the cards, as you please; he will make no mistake; or if you chuse to write down any of these names on the table, you will see him, in like manner, distinguish with his finger every object

whose name is so offered him; and thus clearly prove that he comprehends the meaning of every one.

By this process the pupil will obtain, in very few days, a knowledge of all the words which express the different parts of our frame, from head to foot, as well as of those that express the various objects which surround us, on being properly pointed out to him as you write their names down on the table, or on cards put into his hands.

We are not however, even in this early stage, to confine ourselves to this single species of instruction, amusing as it is to our pupils. The very first or second day we guide their hands to make them write down, or we write down for them ourselves, the present tense of the indicative of the verb *to carry*.

Several Deaf and Dumb pupils being round a table, I place my new scholar on my right hand. I put the forefinger of my left hand on the word *I*, and we explain it by signs in this manner: showing myself with the forefinger of my right, I give two or three gentle taps on my breast. I then lay my left forefinger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, in the skirts of my gown\*, on my shoulder, on my head, and on my back, walking all the while with the mien of a person

\* In France the priests used to go in clerical habits as their ordinary dress.

bearing

bearing a load. None of these motions escape his observation.

I return to the table; and in order to explain the second person, I lay my left forefinger on the word *thou*, and carrying my right to my pupil's breast, I give him a few gentle taps, making him notice that I look at *him*, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform: he laughs, takes the volume, and executes his commission extremely well.

The third person singular is next to be explained: I lay my left forefinger upon the word *he*, and, with my right, point to some one beside me or behind me, making it noticed that I do not look at him (because I speak *of* him but not *to* him). I give him also, or cause to be given him, without looking at him, the quarto volume: he carries it in the several ways already described, and lays it down again on the table. I then draw an horizontal line under the three persons of the Singular, because the explication of them is finished.

We proceed to those of the Plural. I place my left forefinger on the word *we*, and I carry my right, first to myself, then to all who are round the table, and lastly, a second time to myself by way of manifesting that I omit no one; upon which we all take hold of the table, and carry it.

The

The second person plural follows. Laying my left forefinger on the word *you*, with my right I point to the person who is next me on my left hand, and to all round the table in succession, including him next me on my right; but instead of showing myself, I retire a few paces: they then carry the table, and I cause it to be noticed, that I am at my ease, without any burthen.

We are now come to the third person plural. Having returned to the table, I lay my left forefinger upon the word *they*, and with my right I point to all round the table, beginning with him at my left hand, and stopping at him on the right of my pupil, whom I then take aside; we remain at our ease while the others hold and carry the table.

It is unnecessary to say how much our new student is delighted with this operation. Nevertheless we have to obviate a small difficulty. I set him to go through all he has seen me do with regard to the persons of the singular and plural. He begins; and falls into an error at the outset, although he cannot be said to be in fault. Having his left forefinger upon *I*, he carries his right to my breast, thinking that my name was *I*, as he had seen me several times designate myself by that word.

To correct this mistake, I immediately desire five or six of those who just now made parts of the *we*, the *you*, and the *they* to join us; each of these, as soon as  
he

he is opposite the table, points first to himself, having a finger upon *I*, next to one whom he looks at, and to whom he turns, having a finger upon *thou*, and lastly to a third, whom he does not look at, and to whom he does not turn, having a finger upon *he*: our student forthwith learns to denominate himself *I*, as other people do; and no further difficulty remains.

Thus, in order that our pupil may lose no time, we hold a language with him that signifies something at the very beginning. He must of necessity comprehend us, if not as destitute of intellect as a horse or a mule; and he will henceforward understand what he writes when upon the model of the verb *to carry* he is made to conjugate *I draw, thou drawest, &c. I drag, thou draggest, &c.*

In short, he will understand, in a day or two, every phrase composed of only one of the six persons of the present of a verb transitive with its objective noun, such as these: *I draw the table; thou draggest the chair; he offers an arm-chair; you push the door; they shut the window*; because all these words express actions, of which the signs are caught in an instant, and because the eyes of the spectators testify that these operations are present.

It is yet too early to enter into a detailed explanation of verbs. What we have shown with the present of the indicative of *carry* is only a sort of anticipation, extremely useful indeed, because it furnishes  
better

better means of developing the faculties of Deaf and Dumb persons than the customary mode of beginning with the declension of nouns substantive and adjective, and pronouns; and it is besides more amusing to them, on account of the number of little phrases they acquire by it, which is a consideration of no small weight in the tuition of persons in their condition, who must be allured to study by the pleasure arising to them in their application. Although we confine ourselves to this prelude, our pupils, partly by the help of the masters and mistresses, with whom they board, partly by their amusements when together, transmit to memory, by little and little, other tenses of this first verb; and thus, without knowing it, lay a valuable foundation which we shall shortly build upon.

## CHAPTER II.

*The manner in which the Instruction of the Deaf and Dumb is continued.*

BY the foregoing method our pupils will soon have acquired the idea of a number of nouns substantive. They see a *the* written before each of them. It is therefore right to give them an example of declension, and to get them to make exercises upon it.

This operation is by no means so entertaining as the two preceding. But the Deaf and Dumb person we are teaching, having already conceived some degree of respect and attachment for his tutor, is easily induced to undertake, and to execute as well as he is able, whatever is offered for his instruction.



## ARTICLE THE FIRST.

*Concerning the Declension of Nouns.*

To teach the Declension of Nouns we are to make our pupil notice their different Articles, Cases, Numbers and Genders, furnishing him at the same time with signs which distinguish each of these properties that apply to nouns.

## SECTION I.

*Of Articles, and the Signs corresponding to them.*

UPON this head we proceed as follows. We make our pupil observe the joints of our fingers, hands, wrist, elbow, &c. &c. and we term them Articles. We then inform him, by writing on the table, that *the, of, of the*, connect words as our joints do our bones (grammarians will pardon me if this definition does not accord with theirs); after this the right forefinger two or three times bent in the form of a hook becomes the systematical sign for an article\*.

The Gender is explained by putting our hand to our hat, for the masculine, and to the ear, the part to which a female's head-dress extends, for the feminine.

The Apostrophe is shewn by making an apostrophe in the air with the forefinger of the right hand†.

*Of, of the* are articles of the second case. Here we must add to the sign for the article, the sign for

\* The French Article having a variation for the Plural, the Abbé de l'Épée has established a double sign, superfluous in the translation, such variation being unknown to the English Article.

French Articles moreover serve as Pronouns in the objective cases of both numbers, attached to verbs; there being nothing analogous to this in English, the Abbé's explications on the subject, under the head of Pronouns, are also necessarily omitted.

† The practice of Elision is more extensive and less arbitrary in French than in English; an early acquaintance with the Apostrophe is therefore more essential in the former tongue.

second,



second, &c. as also the sign for singular or plural, for masculine or feminine. We must take care to observe that *of*, *from*, *by*, of the ablative are not articles but prepositions, having each its peculiar sign according to the use for which it is employed.



## SECTION II.

*Of Cases, Numbers, and Genders, and the Signs corresponding to them.*

IN learning declensions the pupil sees clearly the distinction of cases in both numbers. We must have recourse to our dactylology to learn him the terms *Nominative*, *Genitive*, *Dative*, &c. we need not trouble ourselves at present to give him the etymology of these terms: but we give to each an appropriate sign. *First*, *Second*, *Third* degree, &c. by which we descend from the first case called *Nominative* to the sixth called *Ablative*, are signs much more intelligible than any others we could apply to those terms, even after giving a definition of them. We shall show (Art. 6.) how *first*, *second*, *third*, &c. are distinguished from *one*, *two*, *three*, &c.

The following is a sign for the term *case*, we twirl two fingers round each other while declining; that is, while descending from the first to the sixth.

The elevation of the right thumb designates the singular; the motion of several fingers the plural.

We take care to make our pupils remark that the noun singular is made plural, for the most part, by adding to it an s.

The two genders are distinguished by a movement of the hand to the place of the hat or the cap, as before described.



#### ARTICLE THE SECOND.

#### *Difference of Nouns Substantive and Adjective, and Signs corresponding to them.*

IN order to make the difference of these two kinds of nouns understood, we take nine cards or nine small pieces of paper. On one of these we write down the noun substantive *Peter*, and place it on our left: on each of the others we inscribe a noun adjective, as *great*, *little*, *rich*, *poor*, *weak*, *learned*, *ignorant*, and place them on our right.

*Peter* enters, and we see that he is a great personage; we take the card having *great* upon it, and place it on his name. He came in a carriage, and is richly appareled; therefore we take the card having *rich* upon it, and likewise put it over the name. We do the same with the two cards having *strong* and *learned* upon them; for *Peter* appears to be *strong*, and we are told that he is *learned*.

*Peter* which is the noun substantive, lies under these four qualities (*stat sub*) and such is the true notion of  
a noun

a noun substantive; to which we superadd the qualities that we deem appropriate. The noun adjective is that which expresses some quality added to the substantive. The left hand under the right is the sign for the noun substantive, and the right under the left for the adjective.

Nouns adjective being joined equally to substantives masculine and feminine, both singular and plural, without any variation, the substantive with which they are associated determines their gender, number, and case; so that our pupil will decline without trouble whatever adjectives are given him with their relative substantives \*.



#### ARTICLE THE THIRD.

*Of Nouns Adjective terminating in able and ible, and of the Signs corresponding to them.*

NOUNS Adjective that terminate in *able* and *ible*, and are derived from verbs, signify a quality which ought or which may be attributed to a subject.

In the former case we add to the sign representing the quality, a sign representative of necessity; and one representative of possibility in the latter case.

\* This is an observation adapted to the simplicity of the English language, instead of observations somewhat different applied in this place to the less simple structure of the French.

When

- When these nouns adjective are rendered in Latin by the future of the participle passive terminating in *andus-a-um*, *endus-a-um*, they signify a quality which ought to be attributed to the subject in question ; and the following are the signs on this occasion. — A first sign signifies the action expressed by the verb, as *to love*, *to adore*, *to respect* ; a second sign indicates that it is an adjective ; a third sign gives us to understand that this adjective must of necessity be attributed to the subject of the phrase. For example : *to adore* is the action of a verb ; *adored* is the adjective of it ; but *adorable* is a noun adjective which must necessarily be attributed to God, the subject of the phrase.

When these adjectives are turned into Latin by words terminating in *ibilis-is-e*, they generally signify a quality which may, and not which must necessarily, be attributed to its subject ; then a first sign expresses the action of the verb : For example, *to elect* ; a second announces the adjective *elected* ; but a third which represents a mere possibility, gives the word *eligible*.

To express necessity or indispensability, we strike the end of our forefinger frequently and forcibly upon the table ; an action natural to every person asserting a thing to be his right. To express possibility, we turn our head to the right, an *yes*, and to the left, a *no* ; which of the two will take place we cannot tell ; we shall know only by the event.

When these nouns adjective in *able* are not derived  
from

from a verb, but from a noun substantive, as *charitable*, they denote neither necessity nor possibility ; but merely a quality inherent to the subject of which we speak.

---

## ARTICLE THE FOURTH.

*Of Nouns Adjective in the Positive, Comparative, Superlative, and Excessive Degrees, and of the Signs corresponding to them.*

NOUNS Adjective are positive, as *great* ; comparative, as *greater* ; superlative, as *very great* ; or excessive, as *too great*.

To express *great*, I carry my hand to a certain height, and make the established sign for an adjective. If I would signify *greater*, I elevate my hand, after detaining it a little while at the preceding height, a degree above that height ; thus I denote the comparative. When I have to signify *very great*, I make two successive pauses ; one at the height assigned to the positive, another at the height assigned to the comparative ; after which, I make a further elevation. And in the last place, for the excessive, I make an ultimate sign announcing my discontent and impatience at this fourth degree of greatness.

Having to express by signs this phrase, ‘ Peter is greater than I,’ I show Peter, and with my right hand make the sign for *great*, the positive, at which I stop ;  
then,

then, after a short interval, I carry it to a degree higher; this expresses *greater*. I express *than* by lowering my left hand and showing myself with it, while my right is elevated and shows *Peter*.

The operation will be just the reverse to express 'Peter is less than I.' In that case I show *Peter* with my right hand, and make the sign for the adjective *little*; after a short pause I bring it a degree lower, which signifies *less*. I express *than* by holding up my left hand, and showing myself with it, while my right is lowered and shows *Peter*.

The comparison of Equality, 'he is *as* strong *as* you,' may be represented by crooking the four fingers of both hands, and putting them together two or three times in this position. See, also, under the head of Conjunctions, another mode of representing *as*.



#### ARTICLE THE FIFTH.

*Of Substantives formed from Adjectives termed Abstract Qualities, and of the Signs agreeing to them.*

NAMES of qualities, as *good, great, wise, learned*, infer necessarily some noun substantive, expressed or understood, to which they are applied: but if we consider the qualities only which are expressed, without reference to any noun substantive, then these qualities being subject to have other qualities applied to them,  
become

become themselves nouns substantive, as *goodness, greatness, wisdom, learning.*

Our mode of expressing this sort of adjectives, is this: If we would dictate the word *greatness*, for instance, we make first the sign for *great*, which is an adjective; then we subjoin the sign for a substantive, which announces that this adjective is substantified or made a substantive, and can itself receive other adjectives. I give several examples, after which our pupil will commit no mistake, either in reading a book, or in writing as we dictate to him.



#### ARTICLE THE SIXTH.

##### *Of Nouns of Number, and of their corresponding Signs.*

NOUNS of number or numeral nouns are divided into Cardinal and Ordinal. They have each a distinct sign. To signify *three*, we hold up three fingers perpendicularly; but to signify *third* we hold them down and advance them horizontally right before us, in order of procession or battle, which indicates that *third* is in a line with the others, and specifies its place. For a Cardinal Number it is necessary to make merely the first sign: but for an Ordinal Number the second sign is subjoined to the first. We need not however remark to our pupil that it is an adjective, as the thing speaks for itself.

By holding up as many fingers from one to nine as we have occasion to express tens, and subjoining the sign for a *cypher*, which is the same as for the letter *o*, we have *ten, twenty, thirty, &c.* up to *ninety*. An hundred is signified by the Roman figure C ; a thousand by M. A very perfect idea of these numbers may be given by providing a parcel of beads strung upon packthread, for our pupil to count out tens, hundreds, and thousands.



## CHAPTER III.

*On the Tenses of the Indicative of the Verb to be.*

WHEN our pupil is sufficiently acquainted with the difference between Nouns Adjective and Nouns Substantive, we show him that we make use of the verb *I am, thou art, he is, &c.* to unite the one with the other when they agree, and, by the addition of a negative, to separate them when they disagree. We give him several examples of it, and make him learn by heart all the tenses of the Indicative of this verb, in order to increase the stock of phrases he may acquire before a complete knowledge of verbs and the other parts of speech enable him to comprehend every thing necessary for his instruction.

The sign for this verb is perfectly natural. By dropping the two hands we shew what the position of a person is, whether standing, sitting, kneeling, &c.

## CHAPTER IV.

*Of Pronouns.*

TO express a Pronoun by sign we draw with a crayon a circle on the table, in which we place a snuff box, then push it out of the circle, and substitute something.

A Pronoun is a word used instead of another Noun. The common sign for all Pronouns is the action just described, though each has its particular sign, according to its particular signification.



## ARTICLE THE FIRST.

*Of Personal, Conjunction, and Possessive Pronouns,  
and of the Signs appropriate to them*

THE Pronouns *I, me, my*, have their distinct signs; without which it would be impossible for Deaf and Dumb persons ever to write fluently, *currente calamo*, any thing dictated by systematical signs.

It must have been observed that public speakers, when speaking of themselves, make a kind of half circle by drawing the hand towards their breast as  
they

they exclaim *I think, I desire, &c.* this action we adopt as the sign for *I*: but when we say, such a thing belongs to me or is *mine*, we lay one hand upon our breast, as if we were taking a solemn oath, and press gently against it twice or thrice. This is what we all naturally do, when upon the partition of something we say to any body, this is for you, and this is for *me*: although both these Pronouns are Personal yet the second speaking of oneself attracts more the eyes of the spectator.

*My, mine*, are Possessive Pronouns and in reality Adjectives. They are expressed by showing ourselves with one hand, and with the other the noun substantive, that is, the thing we assert as ours. We subjoin the sign for an Adjective; as well as signs for the proper number and gender.

From this explication it may easily be understood how to express by signs all other Pronouns, whether Personal, Conjunctive, or Possessive.

*Thou, thee*, indicate the second person or person to whom we are addressing ourselves: they are Personal Pronouns. By adding to the first pronominal sign, signs for Conjunctive or Possessive, and for the proper Number and Gender, we shall have signs nowise obscure for *thee, thine*.

*He, she*, indicate the third person or person of whom we are speaking: they are Personal Pronouns. By adding to the first pronominal sign, signs for Conjunctive  
 tive

tive or Possessive, for Number and for Gender, as the case requires, we shall have clear signs for *him*, *his*, *her*, *her's*.

The Pronouns *him*, *her*, *self*, which are Personal, serve also as Conjunctive Pronouns: 'I will give *him*, or *her*;' 'we ought to love *ourselves* with a well regulated love.' It is the same with *you* and *us*; we will give *you*; you shall give *us*. In the first phrase *we* is personal, and *you* conjunctive; in the second, *you* is the personal and *us* the conjunctive.

*They*, *them*, are Personal Pronouns of the third person plural. *Them* is Conjunctive, as in this phrase; *I will give them*, signifying I will give to *them* \*.

The Possessive Pronouns *my*, *our*, *thy*, *your*, *his*, *her*, *their*, admitting of no variation, are the same both when the thing loved, possessed, &c. by many is single †; as in this example; *the Parisians love their king and their archbishop*; and when there are several objects

\* The common definition of Conjunctive Pronouns is this: they are such as are joined to and connected with the verb, whether governing it as its subject or nominative case, or governed by it as its object or end in the accusative or dative. The Abbé de l'Epée has considered these two predicaments as wholly different, applying the term of *Conjunctive* to those in the latter only, denominating those in the former *Personal*, and treating them as separate classes; a distinction upon which he is more diffuse than the nature of English construction requires, or will even admit with propriety to be translated. (See *Preface*.)

† The different construction of the two languages has given to the translation of this passage, (adapted necessarily to English Grammar) an inverse sense of the observations applied to the French.

loved,

loved, possessed, &c. by many, as in the following, *the Parisians love their curates.*

We may nevertheless distinguish this difference by signs. In the first case we indicate the many of whom we speak by waving our hand before them; we then make the sign for Possessive, and add that for Singular; in the latter case after the sign for Possessive we add that for Plural.



#### ARTICLE THE SECOND.

#### *Of Demonstrative Pronouns, and of their appropriate Signs.*

DEMONSTRATIVE Pronouns are signified by approaching the end of one's finger close to the object to which they relate; or, by pointing to the object without approaching it.

*This* signifies *this thing*; *that* signifies *that thing*, but when they are both found in the same phrase, *this* signifies simply, this thing which I show first; and *that* signifies, *that other* thing which I show second. Sometimes indeed they mean quite the contrary, because *this* refers usually to the proximate or latter term, *that* to the remote or preceding term.

#### ARTICLE

## ARTICLE THE THIRD.

*Of Interrogative and Relative Pronouns, and their appropriate Signs.*

THE Interrogative or Relative Pronouns, *who*, *which*, *what*, *that*, have their distinct signs.

They are Interrogative when preceded by a Q, signifying Question, or when followed by a point of interrogation.

Then the word *who* signifies *which person*? I look at every one present, and ask by an interrogative gesture, such as we all naturally fall into on similar occasions, *which* is he or she who has done or said, &c.

*Which* signifies *which thing*? we look at every thing at once, and ask by an interrogative gesture, which is the thing (present or absent) upon which the answer is to fall. *What* also signifies *what thing*?

When *which* announces the necessity of chusing out of two or more objects spoken of, we must inspect them all in order to determine our answer.

When these pronouns are only relative, we lay our right forefinger upon them, and then immediately carry it to the noun substantive, or the pronoun standing for it, to which they refer.

When *that* is merely a conjunction placed between two verbs, it is represented by hooking the two forefingers together in the manner of a clasp. We then inform our pupils that this conjunction governs (that is, requires after it) sometimes the indicative, sometimes the

the subjunctive ; and of course proceed to furnish them the means of determining which of these two modes they should employ in transcribing what we dictate by signs.

*That* between two verbs governs the subjunctive, when the action expressed by the former of the two has an influence of whatever kind upon the action to be expressed by the latter ; as in the following example, *I desire that you learn your lesson* : Here it is evident that my will has an influence, as a cause, upon the action of your learning your lesson. But it governs the indicative when the action expressed by the first of the two verbs nowise influences the action to be expressed by the second, as in this other example, *Peter says that you learn your lesson*. The action of Peter's telling me you learn, nowise influences the action of your learning ; it is but a simple declaration of it.

Therefore, when dictating to our scholar, if the second verb ought to be in the subjunctive, as in the former of these two examples, we make the sign denoting conjunction for *that* ; the proper pronominal sign for *you* ; and for *learn* 1, the general sign for a verb ; 2, the sign for *present* ; 3, the sign denoting subjunctive mode, which we shall describe in its proper place. But if the second verb ought to be in the indicative, agreeably to the second example, by making no sign after *that* for *present*, the scholar will immediately

E

understand,

understand, as there is no sign for indicative mode, that the verb ought to be in that mode.



#### ARTICLE THE FOURTH.

*Of certain words called Improper Pronouns, and of the Signs agreeing to them.*

THE words *some*, *many*, *all*, occur every moment in our lessons and our dictamens. We take the following means to explain them by signs.

Having a purse of counters, we take out one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, *one by one*, and we count them every time; then we take out a small number, one by one, without counting: this is what we call *some*.

After this operation, we take out a handful, and we call that *many* or *much*.

Lastly we empty the whole into a hat, or another purse, and call that *all*. We do not find it necessary to repeat this operation.

We also meet with *alone*, *only*, *nothing*, *none*, *each*, at every turn.

*Alone*, *only*, terms of exclusion or singleness, are thus expressed. I send one of my scholars to a corner of the room, while I and the rest are round the table,  
and



and I make a sign with my hand expressive of his separation from us; he is *alone*; and such is the sign established for this adjective. *Only* has much the same signification: 'I want bread *alone*,' 'I want bread *only*,' have no obvious difference: therefore the same sign will do. When *only* is used adverbially, the sign for an adjective adverbified, as explained in the chapter of adverbs, may be superadded.

To express by signs the word *nothing*, we put several things into a hat; we take them out again one by one to the last, and we show our pupil that there is not a single thing left. We then inform him that the words 'there is not a single thing in the hat,' 'there is *nothing* in the hat,' signify precisely the same.

The sign for *nothing* is known to every body. We take the top of our two fore teeth between our fingers, and draw them away with velocity. All Deaf and Dumb persons understand this sign, even before they have any thing to do with our instructions.

If we wish to say *none*, we make the sign for *nothing*, to which we add the sign for an adjective.

*Each* is represented in this manner. There are fifty scholars present: we call upon them one after another to answer by signs to some question. This successive action of all, without exception, is the sign for *each*.

But, having been equally satisfied with all, I have

given to *each one*, after his explication, four chefnuts. This is the sign for *each*.

If our readers should be surpris'd at the meanness of our exemplifications, I entreat them to call to mind that those whom we are instructing are Deaf and Dumb.

## CHAPTER V.

*Of Verbs.*

OUR pupils, as we have seen, have got by heart the different tenses of the verb *to carry*, but remain ignorant of their import. We have now to initiate them in the whole metaphysick of Verbs; without a knowledge of which, their education would be extremely defective.

This appears a difficult enterprize, and yet the execution of it is very simple.

Verbs are composed of Persons, Numbers, Tenses, and Modes. The Present of the Indicative of the verb *carry*, has already furnished us with signs for the different Persons and Numbers: all that is further necessary is, to aid in some small degree, the language of signs natural to Deaf and Dumb persons from infancy, by making the application of them serve to designate Tenses and Modes.



## ARTICLE THE FIRST.

*Of the application of Signs to the Tenses of Verbs.*

THE pupil, though Deaf and Dumb, had, like us, an idea of the past, the present, and the future, before  
he

he was placed under our tuition, and was at no loss for signs to manifest the difference.

Did he mean to express a present action ? He made a sign prompted by nature, which we all make in the same case without being conscious of it, and which consists in appealing to the eyes of the spectators to witness the presence of our operation ; but if the action did not take place in his sight, he laid his two hands flat upon the table, beating upon it gently, as we are all apt to do on similar occasions : and these are the signs he learns again in our lessons, by which to indicate the Present of a verb.

Did he design to signify that an action is past ? He tossed his hand carelessly two or three times over his shoulder : these signs we adopt to characterize the past tenses of a verb.

And lastly, when it was his intent to announce a future action, he projected his right hand : here again is a sign we give him to represent the Future of a verb.

It is now time to call in art to the assistance of nature.

Having previously taught him to write out the names of the seven days of the week, one directly under the other, we desire him to set them down in that order, and we then put on each side of his writing what follows before and after the same words under different heads.

PRESENT.

## PRESENT.

To-day.. Sunday.. I arrange nothing.

## IMPERFECT.

Yesterday.. Monday.. I was arranging my books.

## PERFECT.

Day before yesterday.. Tuesday.. I arranged my chamber.

## PAST PERFECT.

Three days ago.. Wednesday.. I had arranged my closet.

## FUTURE.

To-morrow.. Thursday.. I shall arrange my papers.

## FUTURE.

Day after to-morrow.. Friday.. I shall arrange my drawers.

## FUTURE.

Three days hence.. Saturday.. I shall arrange my cupboards.

*Yesterday, day before yesterday, three days ago,* are explained by the number of times we have slept since the day of which we speak.

*To-morrow, day after to-morrow, three days hence,* are explained by the number of times we are to sleep till the day in question arrive.

We next teach our pupil to lay a restriction upon his motions. To express a thing past, he used to throw  
his

his arm backwards and forwards towards his shoulder, without rule : we tell him, he must throw it only once for the imperfect, twice for the perfect, and three times for the past perfect ; which in truth is analogous to what is signified, the past perfect announcing an action longer past than the perfect ; and the latter being in the same predicament with regard to the imperfect.

We take particular care to make our pupil observe the variation of the terminations of verbs in their different tenses, pointing out each of these variations with his finger. We make him remark the different tenses of the indicative ; we put them all down, in order, upon an horizontal line, with their respective titles ; the table on which they are written being divided for the purpose into equal squares, that are to be permanent.

We show him, that of these tenses there are several entitled perfect ; as

1st Perfect, 2d Perfect, 3d Perfect, 4th Perfect,  
I loved. I have loved. I did love. I had loved.

The signs that ought to express them present themselves naturally : after having carried the hand to the shoulder, the general sign for a perfect, we make the sign for first, or second, or third, or fourth, by the method given for nouns of number, and so indicate which perfect we mention, and which our pupil is to write, if we are dictating to him : and we find that he is never deceived.

We

We do not leave him in ignorance of the use of these different perfects, some of which express a definite, some an indefinite time past; and others a definite or indefinite time past, anterior to another time that is past.



## ARTICLE THE SECOND.

*Of the Application of Signs to the Modes of Verbs.*

THE *Mode* means the manner of conjugating a verb. These modes are the Indicative, the Imperative, the Subjunctive, and the Infinitive; to which we join the Participle, because it has a present, a past, and a future, as other modes have.

To avoid multiplying signs unnecessarily, we give none to the Indicative, it being sufficient that no sign indicates another mode, to know that the verb we are considering is in this.

The pupil has remarked a certain sign of the hand and the eye being always made to him, and which he has occasionally made himself, to express a command; we preserve this sign to indicate the Imperative. Instead of this, however, the two hands joined together, is to indicate the Supplicative, if declaratory of entreaty.

We very frequently in discourse meet with two

verbs joined together by the particle *that*, the first of which expresses a mode of being or acting that has an influence direct or indirect upon the latter. The first announces in some degree a cause, of which the latter will express the effect. This connection of cause and effect, which is expressed in English by the conjunction *that*, and in other languages by terms respectively correspondent, has given rise to a mode, that is manner, of conjugating different from the mode used expresses simple affirmation.

But it is proper to observe, that the verb which precedes *that*, always announces an absolute or a conditional futurity, as the following examples will evince : ‘ In order to acquit yourself well on the day of your public exercise, *it would be necessary that you learned* ;’ or, ‘ *it will be necessary that you learn* ;’ or, ‘ *it would have been necessary that you had learned* thoroughly the themes delivered to you.’ It is evident in all three examples, that the action of learning is announced as either being or having been necessary to precede the good effect which it will produce, or would produce, or might have produced, supposing the accomplishment of the condition.

It is easy to indicate signs conformable to the above statement, to be made use of in dictating or expressing the grammatical persons of this mode ; example : *I desire that you write* ; to dictate the word *that* the general sign for a conjunction must be made ; for the  
word



word *you*, the pronominal personal sign; and for the word write (*scribas*): 1, the general sign agreeing to all parts of the verb *to write*; 2, the sign for present tense; 3, the two forefingers hooked like a clasp; which being immediately after the sign for present tense, no longer signifies a simple *conjunction*, but a *Conjunctive Mode*.

There are three other tenses or times not of the subjunctive, called by Restaut the Future Past, the Conditional Present, the Conditional Past, which we nevertheless put under the subjunctive, in order that we may conform in parsing, to use a scholastic term, to the distribution of the Latin grammar, which places them there; *amarem* signifying equally in that language, *I would love* and *I would have loved*. Having remarked that they are not really of this mode in our language, we characterize them by appropriate signs.

We take this method to explain them. I write upon the table, ‘I move from the window and I go to the door; when I shall be at the door, *I shall have given* to the person who stands between them this snuff-box, which I have in my hand.’ When I set out, the donation is future; it becomes present when I give; but is past when I get to the door. We therefore make the sign that corresponds to the action of giving, then the sign for future, and then the sign for past; suppressing the one for present as superfluous, because common

sense alone dictates, that between the future and the past, there must have been a present.

We give the sign for a future imperfect tense to what Restaut terms the conditional present; with the following reason :

Having ordered a pupil to learn his lesson, I told him that I should return in two hours time, to examine him; and I promised to give him a book, provided he were perfect in it. I return accordingly with the book in my hand, and show it to those who are by, telling them that I shall give it to him if he is perfect in his lesson. Upon examining him it proves that he has not learnt it. I show him the book, and then put it into my pocket with an air, telling him he shall not have it, because he has been idle. The will which I had to give is repressed by want of the condition; and it appears to me, that the cause of restraint, which is anterior to my expression, ought to have the sign of the imperfect.

For the same reason we give the sign of a future past perfect to the tense called by Restaut past conditional (I should have given) because in like manner there was an eventual or conditional futurity, when I set out with the intent of giving, if I found the condition fulfilled; and, in effect, if it had been so, the donation would be already in the past perfect, when I spoke of it, after performing other actions subsequent to the idleness of my pupil, which prevented me from giving

giving him the book that I had promised him conditionally.

The pupil often sees the action signified by a verb expressed without any designation of the person who acts or who ought to act: the action of searching after, without discovering, the person or persons who act or who ought to act, becomes the sign of the Infinitive, or, more properly, the indefinite, which has no person before it, neither of the singular nor of the plural, and is indicated by the particle *to*.

By doing as if I drew out a thread or little bit of stuff from each side of my coat, I express the nature of a participle, which takes part of a verb (*partem capit*) and part of a noun. It is really a noun adjective, because it expresses a quality that can be attributed to a noun substantive; while, at the same time, it has the same government as the verb from which it is formed, and of which it expresses the action.

The word Conjugation, signifies the assemblage or series of all the persons, numbers, tenses, and modes of a verb. Languages differ very much with respect to the number and variety of the conjugations of their verbs. The English having but one regular conjugation, may be acquired by Deaf and Dumb persons with greater facility than the French or any other language.

## ARTICLE THE THIRD.

*Of Active, Passive, Neuter, and Reciprocal Verbs.*

THE Verb Active is that which represents the grammatical person of a verb as acting without. The Verb Passive is that which represents one of these persons not as acting, but as receiving the action of another. In order to make Deaf and Dumb scholars sensible of this difference, we carry one of them in a chair. Our action is obvious, and we make them remark it. The scholar, who is carried, does not move; his arms, hands, legs, and feet are suspended, and remain as if they were paralytic: by these two signs, we distinguish these two species of verbs.

As to Verbs Neuter and Reciprocal, their explication by signs is more difficult. We give it here, in order that teachers may have recourse to it, when their pupils have attained a sufficient degree of scholarship to seize the grammatical application; but we pass it over at first, and confine ourselves within limits which we shall presently lay down with those who are yet in the rudiments of speech.

The word *Neuter* signifies, *neither the one nor the other*. A neuter verb therefore is neither active nor passive. It is not active, because it does not represent a person acting without, and whose operation is carried to a foreign object. It is not passive, because it does  
not

not represent a person as submitting to an operation from a foreign power. It only represents a situation, a state, a quality, an habitude, or an interior operation, as *I sleep, I breakfast, I dine, I sup, I tremble, &c. &c.*

These verbs have each their particular sign, conformable to their signification: for an exposition of them, we must refer to the Dictionary for the use of Deaf and Dumb people, as this is not the proper place to give it.

The common sign for all such verbs consists in representing them as being neither active nor passive, by making the sign for negation on both sides, thereby announcing that the operation neither goes without from the person, nor is suffered by the person from an extraneous power, but passes, and is confined within the person.

Let us give an example. If I want to explain by signs, the words *I tremble*, I must make; 1, the sign for *I* (the first person singular); 2, the motion of a person that trembles; 3, the sign for the present of a verb; 4, the sign for a negation on both sides, *not active, not passive*. (I think it proper to repeat here what I have observed elsewhere, that all these signs are executed in an instant.)

Reflective \* verbs are such as express an action,  
which

\* The original, deviating from the grammarians of the French language, and from the plain nature of the thing, calls these *Reciprocal* verbs,

which terminates in the person who acts, so that the same being both subject and object, they take after them the conjunctive pronouns *myself*, &c. *ourselves*, &c. corresponding to the personal or nominative before; as, 'I hurt myself,'—'thou reposest thyself,'—'he amuses himself,'—'we suffer ourselves to be too easily dejected.'

The particular signs for each of these verbs will be found in the Dictionary of Verbs for the use of the Deaf and Dumb. The signs common to all, consist in the signs we have given to the personal and conjunctive pronouns in both numbers.

With the common class of Deaf and Dumb scholars, as we do not think of making grammarians of them on a sudden, we call all verbs which express an action or operation whether internal or external, whether mental or corporeal, in a word every operation which is not purely passive, from not being produced in us or upon us by an extraneous power, active verbs.



#### ARTICLE THE FOURTH.

#### *Of the Regimen of Verbs.*

THIS is an article very likely to confuse the minds of Deaf and Dumb persons, and requires the par-  
 verbs, omitting all explication of those which come properly under the appellation of *Reciprocal*. Common English grammar has so little to do with either *reflective* or *reciprocal*, that it even disregards the terms.—See Preface.

ticular

the particular attention of teachers, in dictating and expounding their lessons\*.

There are two sorts of regimen, namely, the regimen direct, and the regimen indirect.

A noun or pronoun is under direct regimen when it sustains and terminates the action expressed by the verb, and suffices, along with the agent or nominative and verb, to make up an entire phrase. Thus, in the phrase, *I respect virtue*, the pronoun personal *I* is the nominative or agent, *respect* the verb, and *virtue* the regimen, that is, the noun substantive, which sustains and terminates the action expressed by the verb. It is just the same in this other phrase, *I detest vice*.

In these two examples, *virtue* and *vice*, which come under the direct regimen of the verbs preceding them, are in the accusative, that is, fourth grammatical case; because every verb active requires the noun substantive, by which the action is sustained and terminated, to be in the accusative.

The indirect regimen presents greater difficulty. A noun or pronoun is governed indirectly when it does not immediately sustain the action signified by the verb. It is a secondary idea which is added to the primary one; but the phrase would be entire without it.

This second regimen or indirect government is never in the accusative, because the action signified by the

\* Much of this article, being inapplicable to the English language, is retrenched in the translation.—See Preface.

verb is not sustained by it directly: *I present you the book*. Therefore, to the sign for the conjunctive pronoun *you*, must be added the sign for the dative, that is, third case, the designation of which by the preposition *to* is suppressed in common language, but which we do not suppress in dictating or expounding by signs. In the explication of this phrase we make it, *I present to you the book*, not omitting the article *to*.



## CHAPTER VI.

*Of Adverbs.*

VERBS as well as Nouns Substantive receive Adjectives, but in a manner peculiarly adapted to them. These Adjectives are called Adverbs, because they are put before or after verbs, to increase or to lessen the signification. For example, I say, *I have struck*; but if I add *forcibly*, this adjective increases the signification of the verb. If, on the contrary, I add *feebly*, this last adjective lessens its signification. This species of adjective is indeclinable, having no case, number, nor gender.

We represent it by signs in this way. If *greatly* is to be expressed, we elevate the right hand a convenient height; then place it over the left hand, which is the sign for adjective, to signify *great*: but to adverbify this adjective, we transport our right hand to our side, because an adverb is placed *beside* a verb, to modify it, as our right hand is now placed against our side. This third sign joined to the two preceding, signifies *greatly*. This example will suffice for all other adverbs derived from nouns adjective.

## CHAPTER VII.

*Of Prepositions.*

PREPOSITIONS are so called, because they are put before the words they govern.

Each preposition has its peculiar sign, conformable to its signification: but the general sign agreeing to all, is made by bending the fingers of the left hand, and drawing this hand thus from left to right upon the line we are reading or writing, because we then meet with the prepositions *before* we find the word to which they relate, or, rather, which they govern.

Conceiving that for this article the general sign is not enough, we proceed to give separate signs for the prepositions which occur most.

*With* is expressed in signs, by holding both hands bent opposite one another, and showing that there are two or more things together between: the two hands are then in the figure of a parenthesis ( ).

*Afore, after*: we write down the word *noon*: all the hours of the morning are *afore*; all the hours which follow it are *after*: it is in the middle between them.

*Before, behind*: Every thing that I can see directly facing me is *before* me: every thing I cannot see without turning my head round is *behind* me.

*In, into*, have different signs. *Into* expresses entrance or penetration; we shut all the fingers of the  
left

left hand, and thrust the right forefinger between; or, we put a hand *into* one of our pockets. *In* notes the place or state of a thing; 'he works *in* doors:' we keep the right forefinger perpendicularly over the table, and put it upon different places successively without stopping at any one.

*Against*: We move the two forefingers *against* one another several times, as if they were going to assault each other, to indicate contrariety. When this preposition signifies contiguity, as '*against* the wall,' we approach our hand to the object denoted.

*Since*, announces the commencement and continuance of a thing. We show the time at which the thing commenced, and run the hand along till it comes to us, or to the time at which the thing ended. As an adverb, this word signifies *seeing that*, which is easily rendered by signs.

*During* marks the duration of time: 'I have worked *during* eight hours,' means 'I have employed eight hours at work.' We therefore make 1, the sign for hour, (with the meaning of which word our pupil is well acquainted, by seeing the graduation of hours on the dial plates of clocks, the sound of whose bells, we tell him, strikes upon our ear just as the little hammer of an alarm watch strikes upon his fingers); 2, by running our hand round the dial plate, we show that these hours advance; 3, we stop at the eighth; 4, we conclude with the sign for a preposition.

*Between*,

*Between, amongst* : To explain by signs the former, our left hand being in an horizontal position, we separate with the right hand the first finger from the second, the second from the third, and the third from the fourth.

*Amongst* signifies literally *in the midst*. We represent a great people, in the midst of whom there are great and small, rich and poor, learned and ignorant, lame, blind, &c. &c.

*Through* : We express a sign for this preposition very simply, by passing the right forefinger through the circle formed by the left forefinger and thumb.

*For* is sometimes a preposition, sometimes a conjunction. It announces destination, which we express by putting the right forefinger to our forehead, the seat of the mind, and transferring it immediately to the object, which is the subject of the phrase.

*Nigh, near* : To express by signs the first of these, we place our hand within a small distance of our side : to express *near*, we diminish the distance.

*Without* : an exclusive preposition, said of what does not accompany some person or thing. We therefore explain, 'I shall go *without* you' by, 'I shall go, *you not*;' 'he is *without* money' by, 'he, *money, not*;' 'you are without strength' by, '*you, strength, not*.'

*According* : This word signifies as : '*according to Saint Paul*;' i. e. '*as Saint Paul said before, I say after him*.'

him : ' *according* to my ability ;' i. e. ' *as* my ability will permit me.'

*Upon, under* : I put my hand upon the table, and make a movement like that of rubbing out a word : this signifies *upon*. I do the same under the table : it signifies *under*.

I am far from presuming that every one of these signs is just and apposite. I shall deem myself under singular obligation to any of my readers who will please to communicate to me others more expressive.

## CHAPTER VIII.

*Of Conjunctions.*

CONJUNCTIONS are so named, because they serve to join (*conjungunt*) one verb to another verb, as in this example, 'I desire *that* you study,' and the second part of a phrase to the first, as in this example, 'I shall give you a book *when* you learn your lessons well.' The general sign is, the junction of the two forefingers crooked.

We proceed to particular signs for those of most frequent use.

*As*, followed by *as* with an adjective between, signifies *like, equally, in the same degree*: example; '*he is as strong as you*;' which signifies '*he is strong, like you; he is so equally; he is so in the same degree.*' It is represented by signs in this manner: both hands being upon the table, I first look at one separately, then at the other separately, then put them close to each other, and view their resemblance when together.

*Meanwhile, meantime*: Words which both signify *during this time*. The signs for *during* and for *this* are already given: we have only to add a sign for *time*. We represent it as hours that incessantly fly away: *fugit irreparabile tempus*.

*Nevertheless* has the same meaning as *notwithstanding*. An example will make its purport plain: 'You  
affigu

assign many reasons to make me believe that the thing is false, *nevertheless*, as I have seen the contrary with my own eyes, I persist in thinking and asserting that it is true.' *Nevertheless* therefore signifies, 'all that you tell me is in my mind *less than nothing* towards making me believe this thing to be false.' The sign for *less* is executed by putting the end of the thumb upon the articulation which connects the little finger and the hand, and running it up to the extremity of this finger. *Than nothing* : we have given signs for before.

*Therefore* is a word which announces exigence. We hit the table forcibly several times with the end of the right forefinger, and add the sign for an Adverb ; but of an adverb which connects what we are going to say with what we have before said.

*Then* signifies *at that hour, at the hour that*. The hour is expressed in a definite or indefinite manner, according to the sense of the phrase.

*Why* is interrogative, and signifies *with what view ? for what reason ?* but coming in the course of a phrase, it signifies, 'tis with this view, 'tis *for this or that reason*. The word *reason* is not here taken for the faculty of reasoning, but for the legitimate use we have made of it previous to the pronouncing of a judgment.

*Because* : This word signifies, 'Read, or hear, what is about to follow, and you will there find the

reason of what you have just read or heard.' The sign is executed by running the hand along the words which follow the *because*.

*For* implies nearly the same thing as *because*, with this difference : *for* seems to create a moment's suspension, and to announce a proof which will require more attention. The way of executing a sign for it, is, showing with the left forefinger that part of the phrase which precedes the *for*, and, with the right, that part which comes after it, adding a third movement, that of taking away the forefinger from the forehead and eyes to denote that attention is demanded.

*But* signifies something that stops. ' I was advancing,' or, ' I would advance ; in the meantime something stops me.' The sign is natural to every body, being prompted by discretion, or surprize, or admiration.

*Although* commonly signifies ' whatever may have happened, or now takes place, or shall hereafter happen ; - - - whatever may have been done or said, or is now done or said, or shall hereafter be done or said, all that has not prevented me, does not prevent me, or will not prevent me 'from, — ', &c.

It is very easy to express this conjunction in our mute language, by the sign for *all which*, interrogative or dubitative, with the additional sign for the past, the present, or the future, as the phrase requires.

(In



(In every language this Conjunction answers to the words *notwithstanding all*, &c.)

*Provided that*, conjunctively used, implies a condition which may be either dependant or independant of the will ; as in these two examples : ‘ I will love you, *provided that* you behave well :’ ‘ we will go abroad to-morrow, *provided that* the weather be fair.’ In both instances it signifies the same as the *if* dubitative, and may be expressed by the same sign, which is known to every body : both hands are a little elevated, and held right opposite each other ; they are balanced by a future *yes*, and a future *no* ; there is no telling upon which to determine.

This sign might very well be dictated to our pupils, by rendering it *after having seen that*.

*When* is often interrogative, signifying *in what time* ? The manner of expressing it by signs is, first to turn the head back, then to cast our eyes over ourselves ; and, in the third place, to cast them upon objects more or less remote : by this we indicate past, present, future : next, we ask, by an interrogative gesture, ‘ which of the three ?’ and we put our finger on the one of which we speak.

*Or*. We present two things, and say, ‘ Take the one *or* the other, but not both : look at them and chuse.’

*Where* signifies ‘ in what place ?’ The two first of these words have been discussed ; we make the sign for them, and then show different places.

*Nor.* By making the sign for negation with both hands at the same time, we have a sign for the word *nor*.

I solicit the same indulgence with regard to this seventh article that I have done with regard to the sixth. It is very possible that in the principle of some of these signs I may be wrong ; and still more possible that I may not have always selected the best and most significant. I hope for communications from every person who shall observe any thing to amend. I shall endeavour to profit by their remarks, in improving my mode of teaching the Deaf and Dumb ; the promotion of whose good has been my sole motive for undertaking the present publication. Information of what may be defective in it, will enable me to be of still further service to them.

## CHAPTER IX.

*How Deaf and Dumb Scholars give an Account of  
all the foregoing Explications.*

THAT persons who are Deaf and Dumb should seize all the grammatical differences we have expounded, and retain with exactness the multiplicity of correspondent signs, is not easily credited : nay, it is asked whether the thing be even possible ?

Yes ; doubtless it is so ; and when a thing is done, the possibility of it is no longer a question : *ab actu ad posse valet consecutio.*

Now thousands of every rank and profession who have attended our public exercises or our ordinary lessons have been, and others daily are, eye-witnesses of the fact.

We have a large sheet of pasteboard, which contains on one side the names of the eight parts of speech, expressing to which of them belongs the word we think fit to refer to the scholar. The other side of the board  
explains

explains why the word referred to him belongs to the part of speech in which he has placed it.

We here present a copy of this board.

## 55

1. It is (this word) in the FIRST....in the SECOND....in the THIRD....PERSON.
2. ....of the SINGULAR....of the PLURAL.
3. ....of the PRESENT....of the IMPERFECT....of the PERFECT....  
of the PAST PERFECT....of the FUTURE.
4. ....of the INDICATIVE...of the IMPERATIVE...of the SUBJUNCTIVE.
5. ....of.....which is a Verb ACTIVE....PASSIVE....  
NEUTER (that is to say, neither Active nor Passive.)
6. ....of REGULAR....of IRREGULAR CONJUGATION.
7. It is the PRESENT....the PERFECT of the INFINITIVE { ACTIVE } of—which  
PASSIVE
- is a Verb, &c.
8. It is the PRESENT....the PERFECT of the PARTICIPLE ACTIVE of—which is  
a Verb, &c. line 6.
9. ..Is the PRESENT....the PERFECT of the PARTICIPLE PASSIVE of—which is  
a Verb, &c. line 6.
10. It is the NOM. the GEN. the DAT. the ACCUS. the VOCAT. the ABLAT. { Singular.  
Plural.
11. Of — which is a Noun SUBSTANTIVE MASCULINE....FEMININE.
12. It is the NOMINAT. GENIT. DAT. ACCUSAT. VOCAT. ABLAT. { SING. MASCUL.  
PLURAL..FEM.
13. Of — which is a Noun ADJECTIVE.
14. It is the NOMINAT. GENIT. DAT. ACCUSAT. VOCAT. ABLATIVE { SINGULAR.  
PLURAL.
15. Of — which is a PRONOUN PERSONAL....INTERROGATIVE ....RELATIVE....  
DEMONSTRATIVE.
16. It is a PARTICLE, or a little word that connects phrases.
17. It is the COMPARATIVE of — which is { a Noun Adjective.  
an Adverb.
18. .... SUPERLATIVE of — which is { a Noun Adjective.  
an Adverb.
19. It is an ADVERB, that is to say, an Adjective which is joined to a Verb, and which  
has no Case, Gender nor Number.
20. It is a CONJUNCTION, that is to say, an indeclinable Particle, which serves to  
connect the different parts of a phrase.
21. It is a PREPOSITION, that is to say, an indeclinable Particle, which stands before  
the words it governs.

He will then turn to the Table on the other side, which expresses why such a word belongs to such a part of speech.

## SECOND TABLE,

*Expressing why any particular Word belongs to such a Part of Speech.*

1. It is (this word) in the **FIRST PERSON** .. Because it is myself that I speak of.
2. It is in the **SECOND PERSON** ..... Because it is to him or her that I speak.
3. It is in the **THIRD PERSON** ..... Because it is of him or her that I speak.
4. It is in the **SINGULAR** .. Because I speak of a single person, or of a single thing.
5. It is in the **PLURAL** .... Because I speak of several persons, or of several things.
6. It is in the **PRESENT TENSE** .. Because I speak of a thing present.
7. It is in the **IMPERFECT** ..... Because I speak of a thing recently past, or represented as such by the arrangement of the discourse.
8. It is in the **PERFECT** ..... Because I speak of a thing past.
9. It is in the **PAST PERFECT** .. Because I speak of a thing which is past antecedently to another thing which is also past.
10. It is in the **FUTURE** ..... Because I speak of a future thing.
11. It is in the **INDICATIVE** ..... Because I speak directly, and without the connection of one Verb with another.
12. It is in the **IMPERATIVE** .... Because I speak of a command or a prayer.
13. It is in the **SUBJUNCTIVE** .. Because I speak indirectly, and join one Verb with another Verb.
14. It is in the **ACTIVE VOICE** .. Because I speak of a subject that acts.
15. It is in the **PASSIVE** ..... Because I do not speak of a subject that acts, but of a subject that is acted upon.
16. It is in the **INFINITIVE** .... Because I speak without any designation of Person or Number.
17. It is in the **PRESENT** of the Infinitive .. Because (see line 6) .. It is in the **Perfect** of the **INFINITIVE** .. Because (see line 8).
18. It is called a **PARTICIPLE** .. Because it takes part of a Verb and part of a Noun. It has the government of a Verb, but is applied to Nouns Substantive like an Adjective.
19. It is the **PRESENT** of the **PARTICIPLE** .. Because (see line 6) .. It is the **PERFECT** of the **PARTICIPLE** .. Because (see line 8).
20. It is **Active** ..... Because (see line 14).
21. It is in the **NOMINATIVE** .... Because it begins the phrase and refers to a Verb which is to speak of it.
22. It is in the **GENITIVE** ..... Because it is the second of two Nouns Substantive, and depending upon or belonging to the first.
23. It is in the **DATIVE** ..... Because *to, to the*, characterize the Dative.
24. It is in the **ACCUSATIVE** .... Because it is ruled by a Verb, or by a Preposition governing the Accusative.
25. It is in the **VOCATIVE** ..... Because I address myself to him or her.
26. It is in the **ABLATIVE** ..... Because it comes after a Verb Passive, or a Preposition governing the Ablative.

The Deaf and Dumb scholar being to give a further solution by this second Table, of the words, ' we had understood which he has been desired to parse, will point out No. 1, No. 5, No. 9, No. 11, and No. 14.

After fecing this operation, will it ftill be doubted, whether the Deaf and Dumb fcholar has feized the grammatical difference of the word fubmitted him with all the other words belonging to the fame verb? But he is able to do the fame with every other perfon, number, tenfe, mode, and conjugation whatfoever.

This operation has effectually convinced academicians, and other learned men of various còuntries, that the Deaf and Dumb perfectly underftand the metaphyfic of verbs, and are capable of education as well as thofe who hear and fpeak. Even answers given in public exercifes to two hundred queftions in three different languages, (which makes the whole amount to fix hundred), particularly on the thirteenth of Auguft laft;\* in prefence of the Pope's Nuncio, and feveral of his illuftrious and dignified brethren of the church, are not deemed by the learned equally convincing, becaufe they might have been the effect of memory, independant of intelligence.

\* Apparently in the year 1783.

## CHAPTER X.

*Of the Fecundity of Methodical Signs out of the Sign for the Infinitive of a Verb.*

THE same operation or disposition of the mind, of the heart, of the body, &c. can be expressed by a verb, by a noun substantive, by a noun adjective, and sometimes by an adverb.

Since the operation or disposition is the same, there must necessarily be the same radical sign, to which are joined other signs to indicate in verbs, the difference of their persons, their numbers, their tenses, and their modes, and in nouns, whether substantive or adjective, that of their cases, their numbers and their genders; and to characterize nouns adjective substantified or adverbified.

This radical sign is the sign for the Infinitive of the Verb. I take for example the verb *to love* in all its parts, whether active or passive, with all the words derived from or related to it, such as *friendship, love, loved, lovely, loveliness, friend, lovelily, friendly, friendlily, lover, amateur, &c.\**

\* These words are all derived, in the French, grammatically as well as metaphysically from one root, the verb *aimer, to love*: as it appears in the succeeding chapters, that the author's system of the ramification of signs is so extensive as to comprehend both metaphysical and etymological affinities, the variety of roots from which the English of the same words is deduced produces no difference, except that of rendering the exemplifications more pointed.

All



All these words have the same radical sign, which is that for the present of the infinitive of the verb *to love*. It is executed by looking at the object in question, and pressing the right hand strongly upon the mouth while the left is laid upon the heart : then carrying the right with fresh vivacity to the heart, conjointly with the left, and concluding with the sign for the infinitive.

The pupil, to whom I am dictating a lesson or a letter, must not mistake in the choice of any one of these words, which are upwards of two hundred and forty in number, comprising all the persons, numbers, tenses, and modes of the verb active and passive, the cases, numbers, and genders of the nouns substantive and adjective, and the adverbs.

If a part of a verb is to be dictated, I first make the sign for the Personal Pronoun, which carries along with it that for Number ; then the Radical Sign ; and, according to what is requisite, the signs for Tense and Mode. When active, there is no need to notice the voice ; but when passive, the sign must necessarily be made, as explained in page 38.

If I want to dictate *friendship*, I make the radical sign, accompanied by the sign for substantive, which will be enough to make it understood that such is the noun substantive I require.

If *love* is the noun I want, I make the same signs as for friendship, only giving a greater degree of vivacity

to my action on the mouth, and on the heart, because love is more ardent than friendship, even in a religious sense, the sense in which we always employ it.

The word *beloved* is an adjective, agreeing both to masculine and feminine. The sign for Adjective subjoined to the radical sign will suffice.

Is *amiable* the word? I make the radical sign, then the sign for an Adjective, but of one terminating in *able* formed from a verb: to this I must subjoin the sign for possible or for necessary, as before laid down.

By substantifying this adjective, as in page 17, we have *amiableness*.

The term *friend* is correlative: it implies two persons having a friendship for each other. Supposing I am one of the two myself, I show myself and make the radical sign; then with the end of my finger either point out the person who is my friend, or indicate his name. Having made the radical sign a second time, I turn the end of my finger towards myself, to show that the friendship of that person is directed to me, as mine is directed to him.

Is *amiably* to be expressed? I make the radical sign, and the sign for Adverb (possible or necessary according to the sense of the phrase); I add a sign announcing that there is no contestation; after that I put my hand upon my right side, to make it understood that it is an adjective adverbified, as we have mentioned in page 43.

Have

Have I to dictate *amicable*? I make the radical sign, and, with a good humoured smile I give a child a few taps on the ear in a friendly manner. In sub-joining to these signs the sign for Adverb, the word *amicably* will be formed.

An *amateur* is a person conversant with painting, sculpture, &c. and fond of seeing productions in those arts. I show the objects of fondness, and make the radical sign.

We have here exemplified what is equally applicable to the infinitives of all verbs, and to the words derived from or related to them.

## CHAPTER XI.

*How Spiritual Operations, which are the Object of Logic, may be explained to the Deaf and Dumb.*

AFTER what has been offered in the two preceding chapters, it will easily be admitted that there is no danger of the Deaf and Dumb confounding any of the parts of speech. It is sufficient for me to give, by signs, to every word its proper signification, and they assign it of themselves its proper place; (which, by the way, is what very many, whose education has been deficient, cannot do.) So that nothing is beyond the reach of their capacity which we propose to them with clearness and method.

To explain to them the spiritual operations which are the chief subjects of Logic, I take the following measures.

I look attentively at the various rows of my library, and at the busts and the globes on the top; and I engage my pupil to fix his eyes upon them also. Afterwards I shut my eyes, and no longer beholding any of these objects externally, I trace out however the height and the width of them, their different shapes and their positions. I remark, and press upon the observation of my pupil, that it is no longer the eyes of my body which perceive them, but that I behold  
them

them in another way, as if there were two apertures in the middle of my forehead, through which these objects were still pictured in my head, my eyes being shut. This I call, 'seeing with the eyes of the mind.' No Deaf and Dumb persons will fail to put this to the proof in themselves, upon the spot: and they will all take pleasure in multiplying and diversifying exemplifications.

I am at Paris, in my own house, giving lessons; but I transport myself in imagination to Versailles, (the place of my nativity,) where I once took three of my eldest female pupils to spend a week. They transport themselves thither in fancy as readily as I do; they never call to mind the stay they made there without pleasing sensations.

In idea, I mount the castle, and I trace out, as well as I can, the grand stair-case, and the outer rooms: the females immediately proceed with the picture, particularly that of the gallery, which overpowered them with admiration to such a degree, that they all three changed colour when they entered it.

We then, in idea, range the park. They walk from grove to grove, and in their description do not leave out the different water-pieces, the sight of which surprized them strangely.

I observe to them, it is not the eyes of their body which now see these various objects; that their body has not changed places: that it is fronting the table  
upon

upon which we write; but that these objects are presented by the eyes of the mind as if still actually visible: and I then say, that the internal painting which is the source of their present entertainment is what we call ‘an idea, or the representation of an object in the mind.’

You have just now in your mind, I say to them, the idea of the castle of Versailles, the idea of its apartments, of its groves, &c. all these things are material and sensible; you have seen them with your eyes; but that which now represents them to you internally we call your imagination.

You have seen that it took two hours and an half to transport you from Paris to Versailles, and several entire days to bring you from Lyons to Paris. Your body cannot travel faster. But as speedily as you please your mind is rambling in the gardens of Versailles, or walking on the banks of the Rhone, while this same body is seated on a chair, or traversing the streets of Paris. This we term *thinking*: you *think* of the beauty of Versailles: you *think* of the river which runs through Lyons.

You say within yourselves, the park of Versailles is beautiful; this is what we call *judgment*. It contains two ideas; you have the idea of the park, and the idea of beauty; you unite them to each other by an internal *yes*: this is what we call *an affirmative judgment*. On the contrary, you say within yourselves, that the tower  
at

at St. Martin's gate is not handsome : here again are two ideas, the idea of the tower and the idea of handsomeness : but you separate them by an internal *no* : this is what we call a *negative judgment* ; and when you write down what you have thought within yourselves, it forms what we call an *affirmative proposition*, or a *negative proposition*.

I ask, if you are willing to return to Versailles, where you appeared to be very much delighted, and reside there constantly. You answer me, that you should like extremely to do so, provided I go and reside there too. I ask you, why you put in this condition ; and you answer, that it is because there is **nobody** at Versailles who instructs the Deaf and Dumb : now this is what we call *Reasoning*. It contains several ideas which you compare one with another, in this manner : ' Versailles is a beautiful place ; I am charmed with Versailles ; I should like to live there : but I should find no instruction at Versailles for the Deaf and Dumb ; I am fonder of instruction than of the beauty of Versailles : therefore I do not wish to live there unless he who instructs us live there too.'

Thought and Love, we tell our pupils, are not the same thing. You often think of things which you **do** not love ; which, on the contrary, you hate. You think of idleness, of disobedience, of gluttony, when you observe them in some young person ; and yet you love none of them. That which thinks within us is called  
our

our *mind*; that which loves is called our *heart*; and the union of the two is called our *soul*.

The idea of a soul which thinks and reasons, presents itself to our mind without form and without colour; we call this idea a simple *conception*.

Thus you have a body and a soul: a body which eats, drinks, sleeps, moves, and rests; a soul which thinks, judges, and reasons. Your soul cannot eat, nor drink, &c. Your body cannot think, nor judge, nor reason.

These operations, as our readers perceive, are in truth perfectly simple; and the Deaf and Dumb seize them with equal facility and avidity.



## CHAPTER XII.

*How Deaf and Dumb Persons are instructed in the first Truths of Religion.*

WHEN the difference of soul and body is once clearly ascertained, as in the preceding chapter, and the Deaf and Dumb are become sensible of the superiority and nobleness which thereby distinguish them from brutes, that can neither reason nor think, their souls stand eager to follow wherever we lead the way: they take their flight up to heaven, descend again to earth, and plunge into the abyss, with as much promptitude as our own.

They have seen with their own eyes that a house does not build itself, nor a watch construct itself; they have admired this little machine and have observed, without the least suggestion from others, that the inventor of it must have had a great deal of ingenuity.

But when we show them on an artificial sphere, the periodical motions of the earth and the planets round the sun, and afterwards let them see the execution of these in miniature, in Passémont's scientific machinery, their souls are then expanded and elevated with sentiments of delight and admiration, to which all our expressions are inadequate: their surprize soon borders upon extacy when, ascending to the fixed stars, we

state their distance from the earth, and remoteness from each other.

They now begin to comprehend that a machine so prodigiously immense, containing so many exquisite beauties vying for superiority, can be the effect of infinite power alone. They see and know the use of artificers' tools in the fabrication of their works: it is unnecessary to make any observations to them concerning the impossibility of such tools being employed in the fabrication of the universe.

If we write down, that he who made all these things has no body, nor figure, nor colour so as to come under our senses; scarcely do they deign to cast their eyes over the proposition, because their own good sense alone tells them that it is impossible to conceive eyes, ears, hands, and feet for him. This is what we call being a *pure spirit*, whose operations are not impeded or retarded as ours are by the heaviness of our bodies.

It is now time to announce that he whose works transport them with astonishment is the God before whom we prostrate ourselves, a Spirit eternal, independent, immovable, infinite, present every where, beholding all things, who can do all things, who has created all things, who governs all things. There is no necessity for hasty strides here; if our steps are slow, our patience is amply compensated by a view of the gradations of respect towards God displayed in the hearts of our pupils, which, in general, are in exact proportion to the progression of their knowledge of him.

Let

Let us give a specimen of our mode of proceeding in the explication of the divine attributes.

You have not been in this world always, we say to our pupils; you did not exist thirty years ago; you came into the world like other infants, whose birth you hear of daily: your father was before you; your grandfather was his elder; your great grandfather and great-great grandfather were elder still; each of them had a beginning in his turn: it was God who formed them in the breast of their mothers; it was then only that they began to exist: just so it has been with all the other men who have been born and have died since the beginning of the world. But he who forms all others, cannot have been formed by another elder than he: therefore he has had no beginning.

This is not all. Your fathers, grandfathers, great grandfathers, and great-great grandfathers are all dead. You also will die when God so pleases. They have had an end in this world; you likewise will when you die. Their bodies have been put into the earth when their souls separated from them: yours will also be put into it when you are dead. But God will not die; he will never have an end: he has always been, and he always will be; this is what we mean by the word *eternal*.

The independance and other perfections of God are explained in the same manner, *à magis noto ad minus notum*. We do not aim at philosophical or theological

demonstration ; our design is merely to make ourselves understood, and by our simplicity we succeed.

Hitherto when the name of God was inscribed, the pupils lifted up their hand and pointed to the sky, a sign which they acknowledged to be void of meaning to them : but it is necessary to be conscious of having a soul, and that the curtain which conceals it from itself should be drawn, before it can discover the indelible seal of the divinity imprinted on it by nature. Now, indeed, they comprehend that adoration and thanksgiving are due to him. What is performed in our temples is no more a mere spectacle in their eyes, as it used to be ; they comprehend that we there ask, and they join with us in asking, whatever is most necessary for the good of our bodies and our souls.

## CHAPTER XIII.

*Method of initiating the Deaf and Dumb even in the Mysteries of our Religion.*

BY the method we are about to lay down, it is practicable to teach the Deaf and Dumb even the mysteries of our religion.

You exist, we say to them, you think, and you love. Your existence is not your thought: brutes exist, and do not think. Neither is it your love.

Nor yet is your thought your love, because you sometimes think of things which you do not love: neither is it your existence. In fine, your love is neither your existence nor your thought.

Here then are three things in you distinct from each other, that is, the one is not the other. You can think of one without thinking of the others: yet these three things are inseparable, and constitute one self which exists, thinks, and loves; it is a kind of image or semblance of what is in God: it is what the great Bishop Bossuet termed a created trinity.

In God there are three persons, the Father, the Son, and the Holy Ghost. The Father is not the Son; neither is he the Holy Ghost.

The Son is not the Father; neither is he the Holy Ghost.

Lastly

Laſtly, the Holy Ghoſt is not the Father ; nor yet the Son.

Theſe three perſons are diſtinct from each other, that is to ſay, the one is not the other. You can think of one without thinking of the others : yet they are inſeparable, and make but one God, a ſingle ſpirit eternal, independant, immoveable, &c. This is what we are to believe, becauſe it is what our faith teaches us ; and after ſhowing this doctrine in the Scriptures, to ſuch of the Deaf and Dumb who are paſt their childhood, they repeat emphatically every Sunday at morning ſervice, the ſymbol of St. Athanaſius, and implicitly believe all the articles he expoſes touching the myſtery of the Holy Trinity.

The compariſon of the ſoul and the body, which is one man, *unus eſt homo*, as it is ſaid in this creed, ſerves to make them underſtand how God and Man is only one Jeſus Chriſt, *unus eſt Chriſtus* ; and throws a light upon the ſacred truths which neceſſarily reſult from this ineffable union. We eat, we drink, we ſleep, we move by our body ; we think, we judge, we reaſon by our ſoul. Jeſus Chriſt, as God, is eternal, independant, immoveable, &c. Jeſus Chriſt, as man, was conceived, was born, has ſuffered, and has died.

(In the public exerciſe of the 13th Auguſt, before mentioned, eight Deaf and Dumb perſons reſolved  
eighty-fix

eighty-six questions, in three different languages, concerning the three principal mysteries of our religion.)

The mystery of the Eucharist is likewise expounded in an appropriate manner.

The Deaf and Dumb see with their eyes that five or six drops of water, poured into a liquor of vivid red, turn it instantly to milk white. We remind them of what they have read in the Old Testament of the rod of Moses being changed into a serpent, and the waters of a large river into blood; also of what they have read in the Gospel, of Jesus Christ by his power changing the water into wine at the marriage of Cana.

We tell them that a change still more miraculous is operated upon our altars, by virtue of the all-powerful words of Jesus Christ, pronounced in his name by the priest. Bread and wine are there changed into the body and blood of Christ. It is Jesus Christ himself that has said so: the church teaches us so; we are bound to believe it, although we comprehend it not.

In 1773, some of our Deaf and Dumb scholars went through a public exercise upon the sacrament of the Eucharist, of which the programme announced, along with other matters, that they would give four proofs of the real presence of the body and blood of Jesus Christ under the eucharistic forms, and answer the principal objections that might be brought forward against this article of our faith.

From

From the examples furnished by this chapter, the possibility of making Deaf and Dumb persons comprehend the mysteries of our religion, will, I presume, be admitted ; and even the likelihood of their understanding them better than such as have learned them out of their catechism only.



## CHAPTER XIV.

*That there is no metaphysical Idea of which a very clear Explanation may not be given by the means of Analysis, and the help of methodical Signs.*

THERE is no word but what signifies something ; and there is no thing but what can be very clearly signified by one or by many words, whether it be a thing depending on the senses, or a thing totally independent of them.

There is no word, in any language, of which the signification may not become intelligible by analysis, in making use of other words to the extent that may be necessary to render obvious what was not comprehended before.

These other words may be spoken to any one whose ears are properly organized. If they are not understood when spoken, we explain them by further words ; and if these last are not yet sufficiently intelligible, we search for others that are more so : in short, no word remains of which we are obliged to say, that its signification is impossible to be explained.

Our procedure with the Deaf and Dumb is precisely the same : we continue writing till we attain words, comprehended by signs, which illustrate what was obscure. Instances of being forced to have recourse to

a second operation are rare ; if they were frequent, it would prove that my ideas were not very clear, and that my expressions were ill chosen.

I have given a specimen of these explications in my methodical instruction ; I conceive it will not be amiss to give a further example here, accompanied with a few reflections.

There is perhaps no word more difficult to explain by signs than this, *I believe*.—I effect the explanation of it in the following manner. Having written upon the table *I believe*, I draw four lines in different directions, thus :

I believe	{	I say <i>yes</i> with the mind.    I think <i>yes</i> .
		I say <i>yes</i> with the heart.    I love to think <i>yes</i> .
		I say <i>yes</i> with the mouth.
		I do not see with my eyes.

Which signifies, my mind consents, my heart adheres, my mouth professes, but I see not with my eyes. I then take up what is written upon these four lines, and carry it to the word *I believe*, to make it understood that the whole is there comprised.

If, after this explication, I have occasion to dictate the word *I believe*, by methodical signs, I first make the sign for the singular of the personal Pronoun, as we have shown in its place : I next put my right forefinger to my forehead, the concave part of it being deemed the seat of the mind, that is, the faculty  
of

of thinking, and I make the sign for *yes* : after that, I make the same sign for *yes*, putting my finger to that part which is commonly considered as the seat of what is called the heart, in the mental economy, that is, of our faculty of loving, (we have several times explained that these two faculties are spiritual, and occupy no space, in reality) : I proceed to make the same sign for *yes* upon my mouth, moving my lips : lastly, I put my hand upon my eyes, and, making the sign for *no*, show that I do not see. There only remains the sign for the Present to be made, and then I write down *I believe* ; but, when written, it is better understood by my pupils than by the generality of those who hear. It is perhaps superfluous to repeat, that all these signs are executed in the twinkling of an eye.

After what I have just stated, and what I have before explained concerning the management of the radical sign, it is easy to understand how to dictate all the persons, numbers, tenses, and modes of the verb *to believe*, whether active or passive.

With regard to words standing in relationship, *faith* is the noun substantive, *belief* is the substantified participle : *credible* and *incredible* are two adjectives in *ible* (see page 13), *incredible* is the second of these adjectives adverbified.

The *faithful* man, in a theological sense, is he who has been baptized and believes ; the *infidel*, he who

has not been baptized : this concrete, put into the abstract, makes *infidelity*. The *unbeliever* is he who has been baptized, but believes not : by substantifying it, we have *unbelief*.

*Credibilis-is-e*, is a word in use amongst the best Latin writers, and signifies *credible*, but cannot with propriety be substantified, *credibilitas* not being authorized. The French, though their theologians and philosophers have established *credibilité*, do not acknowledge *credible*. The English have naturalized *credible* the adjective, and have substantified it into *credibility*.

Such is the use of Analysis joined to that of methodical Signs, on which I beg leave to produce the judgment of a person in the first rank of literature.

“ The Professor for educating Deaf and Dumb persons at Paris, has contrived,” says the Abbé de Condillac, “ a methodical art, extremely simple and easy, for the language of Signs, by which he gives his pupils ideas of every species ; ideas, I do not hesitate to say, more exact, more precise, than those commonly acquired by the medium of the ear. As we are left to judge of the signification of words, in our infancy, by the circumstances wherein we hear them uttered, it often happens that we take hold of their sense but by halves, and we content ourselves with this by halves all our life. But such is not the case with the Deaf and Dumb instructed by \* \* \*.

His

“ His method of giving them ideas which do not fall  
“ under the senses is entirely by analysing, and mak-  
“ ing them analyze along with him. He thus con-  
“ ducts them from sensible to abstract ideas by simple  
“ and methodical analyses ; and we may judge what  
“ advantage his language of action possesses over the  
“ articulate sounds of our school-mistresses and pre-  
“ ceptors.

“ I have thought it incumbent upon me to seize an  
“ opportunity of paying a tribute of justice to the  
“ talents of this . . . citizen, to whom I am not per-  
“ sonally known, I believe, although I have been at  
“ his academy, have seen his scholars, and have ob-  
“ tained from himself a knowledge of his system.”  
(Abbé de Condillac’s *Course of Instructions*, &c.  
vol. ii. part 1. chap 1.)

I add, in my turn, that I have thought it incum-  
bent upon me to report this testimony in favour of a  
method which, it were to be much wished, might be  
adopted by all who take upon them the instruction of  
the Deaf and Dumb.

## CHAPTER XV.

*How the Deaf and Dumb may be brought to understand, in some measure, what it is to hear, auribus audire.*

IN attempting to explain this article to the Deaf and Dumb, I go to work as follows.

I direct a large pan to be brought, and order it to be filled with water. The water being perfectly settled, I take an ivory ball, or something similar, and drop it perpendicularly in. I make my pupil observe the undulation produced in the water, which would be much greater in a pond or in a river : but the Deaf and Dumb having seen this undulatory motion in both, call it to mind very easily. Then I write down as follows : ‘ I drop the ball into the water ; the water being displaced, runs up and strikes the edge of the pan.’ Not a word of this is unintelligible to my pupils.

Next I take up a screen, or something similar, and flapping it in my hand, the curtains flutter, and leaves of paper fly about. I blow upon the hands of one of my pupils with my mouth ; and I call all that *air*. Then I write down further : ‘ The room is full of *air*, as the pan is full of water : I strike upon the table, the air is displaced and strikes against the walls of the  
room,

room, in the same manner as the water is displaced and strikes against the edges of the pan.'

I now take out my alarum watch, and setting it properly, I make each of my pupils feel the little hammer which strikes against his finger with great rapidity. I then tell him that we have all a little hammer in the ear; that the air being displaced in making its way towards the walls of the room, meets with our ear, which it enters, and causes the little hammer there to move in the same way that I make the corner of my handkerchief move with my breath. (This is the language I hold with them, and I think it right not to alter it here.) After this, I get a person who hears to stand with his face against the wall, and his back towards me, requesting him to turn round and come forward as soon as he hears me strike upon the table. I strike; and the rest is executed as agreed upon. I show that the air met with his ear, and having entered it, caused his little hammer to move, the sensation of which made him turn round and come forward.

I afterwards send the same person into another room: I strike, and he comes back directly. I declare that the same operation has taken place in his ear, and served him for a signal to come back. It is thus we show that Sound is propagated by means of undulating air (we explain also why this propagation is slower than that of light.) As to what really takes place in the interior of the ear, anatomists will please

to

to recollect that we are addressing ourselves to persons who are Deaf and Dumb, consequently that physical exactness is out of the case.

We now inform our students that if they do not hear, it is because they have not in their ears this hammer, or else because it is too much enveloped for the motion of the air to make an impression, or, lastly, because, if it does move and strike, the part upon which it acts is in a manner paralytic.

The explications I have given at various times on this subject, have produced very different effects upon different pupils, some being highly gratified at knowing what it is to hear, others profoundly dejected at not having the hammer in their ears, or at its being enveloped. The first two that attended this lecture, having given an account of it at home, could not suppress their chagrin, upon learning that the house-cat and canary-bird had both the little hammer in their ears.

From the above it will be easy to guess the notion which the Deaf and Dumb form respecting our faculty of hearing.

When all my scholars are in my study, their whole attention engrossed by a picture which they have not seen before, if I stamp on the floor, every one, without exception, whatever their number, immediately turns round; the pulsation they feel at their feet being a sufficient notice that I desire them to look towards me.

A few



A few minutes after, I let them know that twenty persons are in my antichamber, who cannot perceive me, nor I them, whom nevertheless I shall cause to enter that they may have the pleasure of looking at the same picture. I call them aloud, and they enter immediately. The Deaf and Dumb comprehend that these persons have experienced a vibration in the ear something similar to what they themselves felt at the feet when I stamped upon the floor.

The faculty of hearing, therefore, appears to them, an internal disposition of our ears rendering us capable of sensations there of which their own ears are incapable, because the door is shut so as to prevent the air from penetrating, or because they are without the little hammer to strike, or without the drum which it is to strike upon : and as they perceive that the stamping of the foot on the floor produces more or less motion at their feet, in proportion to the force of the stroke, so they conceive that the motion produced in our ears is more or less felt in proportion to the degree of violence with which the air enters : they have nearly the same idea of it as of a wind blowing with more or less strength.

But as we can give no distinct idea of the difference of colours to a person born blind, neither can we give the Deaf and Dumb a distinct idea of the difference of sounds produced in our ears by the different articulation of letters.

## CHAPTER XVI.

*Reflections respecting a Method and a Dictionary  
for the Use of the Deaf and Dumb.*

IN saying that a language is natural to us, is meant that we learned it in our infancy, without reflection and without study. From the age of five or six we knew enough of it to understand what was said to us, and to give answers to those who interrogated us. In the course of time, and by the developement of our reason, we acquired more words, and we accustomed ourselves to make use of them. But so long as we had learned them merely by rote, we could not with propriety be said to know the language: and a multitude of faults which we continually fell into, both in speaking and writing, plainly attested our ignorance.

We should never have been freed from the trammels of this ignorance, without the help of a Method teaching us to discriminate the persons, numbers, tenses and modes of verbs; to know their regimen; to distinguish the cases, numbers and genders of substantives, adjectives, and pronouns; and, lastly, to discern the difference between adverbs, prepositions and conjunctions.

Nor was this all. We could not have done without a good Dictionary, ascertaining the exact purport of every word, to teach us to use them in a sense strictly consonant to the subject we were treating.

When

When we set about learning a foreign language, we stood in need of a Method to teach us with respect to this language what the English method had taught us with respect to our own. We also stood in need of good Dictionaries to guide us in the choice of words when translating our own into the new language, or the new into our own. Without this double assistance, we could have attained but a very imperfect knowledge of the new language we wished to acquire.

The natural language of the Deaf and Dumb is the language of signs; nature and their different wants are their only tutors in it: and they have no other language as long as they have no other instructors.

It is of little consequence what the language is which we propose to teach them; they are strangers to all languages equally; even that of their native country offers nothing more than the language of any other country to facilitate the undertaking. But whatever the language we are desirous they should learn, they stand in need of a Method to know the rules of it, and a good Dictionary to explain the exact meaning of the words.

A sense of this double necessity induces most persons who visit our academy, particularly foreigners, to ask me if I have not composed a Method for the use of the Deaf and Dumb. Upon my answering in the affirmative, they are, many of them, anxious to know where to procure it, in order to take it into their own

country : (the first edition is totally sold off, and the bookseller has made application for a second.) Their next question is, whether I have not composed a Dictionary also ? To this I could answer, that the Deaf and Dumb under my tuition have no need of a written or a printed one, since in all my lessons I am a living dictionary which explains every thing necessary for the understanding of the words that occur in the subject treated of ; and that this assistance is fully sufficient, as would be that of any other preceptor to any other pupil who in translating should always refer to him, instead of turning over the leaves of a dictionary, and so have nothing more to do than to put the phrases in proper order.

That this kind of dictionary does suffice, is abundantly proved by the operations of my scholars, since upon signs which express neither letters nor words, but only ideas, they write whatever I please to dictate ; certainly indeed they would not be able to do this, unless the words which they ought to choose, and the ideas signified by those words were stored in their minds.

But having had subsequently to form masters that were to return to their own country, in a short time, it was not practicable to make them as ready at signs as my pupils, who, supplying my place, served them as living dictionaries : (I appeal to the gentlemen themselves for the truth of this.) — With a view of  
qualifying

qualifying these persons the more effectually for instructors, I was induced to think of compiling a Dictionary for the use of the Deaf and Dumb.

When the idea first presented itself to my mind, the difficulties attending the execution of it appeared to me, I confess, in some respects insuperable. I saw with what promptitude Signs could be made corresponding to every word whose signification we wanted to express ; it appeared to me that the description of these signs would require a detail which would form an immense work. After contemplating the matter more coolly, however, I conceived that the whole design might be comprised in three or four volumes in quarto, which was not so very formidable ; and further reflections have thoroughly convinced me that the work would not be nearly so voluminous nor so difficult as I had figured to myself at first sight, since every thing not necessary for the instruction of the Deaf and Dumb may be retrenched.

In the first place, several men of literature have made no scruple to acknowledge to me that there are upwards of three thousand words in the language of whose signification they are ignorant. For my own part, I am ignorant of the signification of a still greater number : these, I presume, it will not be required of me to learn, on purpose to explain them in a dictionary for the use of the Deaf and Dumb.

2. Nor shall I insert the names of the component  
parts

parts of our frame, nor of objects continually before our eyes : it is sufficient to show them.

3. No names of quadrupeds, birds, fishes, insects, of trees, fruits, flowers, herbs, vegetables, nor of instruments and works of arts, trades, &c. will be found there.

The Deaf and Dumb can learn the significations of all these names but as we ourselves have learned them. In vain might they have been repeated to us hundreds and hundreds of times ; if the different objects had not been shown to us natural or painted, in sculpture or engraved, we should no more have attached distinct ideas to the names than if they had been uttered in a strange tongue ; the word *horse* would no more have given us a distinct idea of this animal than the Latin word *equus*, or the French word *cheval*, or the German word *pferd*.

Words only, therefore, will not do for the Deaf and Dumb : we must show them the objects themselves, or representations of them. For this reason all rooms destined for the tuition of the Deaf and Dumb ought to be provided with pictures or well-executed prints of objects which it is most interesting to be acquainted with : it is thus we give our pupils a knowledge of them.

4. Our Dictionary of Verbs is already finished and in the hands of our pupils ; and we have got half through our vocabulary of Nouns : but after what we  
have

have set forth in Chapter X, that of Verbs permits us to suppress all nouns substantive and adjective derived from infinitives. Teachers will have the goodness to pay attention to this when they are to explain to their pupils by signs these nouns substantive and adjective.

5. In this Dictionary there will be no new signs for compound words as to *outdo*, to *foretell*, &c. &c. nor for those which express complex ideas, as *frequent*, *copy*, &c. &c. nor metaphysical as *believe*, *ambition*, &c. &c. but we shall give there, in the analysis, the simple ideas united in each of these words, which must be decomposed in the language of signs as they are by analysis; the object being to combine known signs, not to invent new. Thus for example to *outdo* signifies to do more than another; to *foretell* to tell the future; to *frequent* signifies to go often to the same place; to *copy*, to write what we find in a book or on paper; to *believe* signifies to say *yes* with the mind, with the heart and with the mouth, and *no* with the eyes; *ambition*, the ardent desire of something great.

After these explanations, it is obvious that no new signs should be sought after, but that we may content ourselves with making good use of such as are known by uniting or combining them one with another.

It is the same with a very great portion of words in every language whatsoever. To make them understood by the Deaf and Dumb, it is by no means necessary to invent new signs; it will answer every purpose to give  
analytic

analytic explanations, short and precise, so as to bring to their minds words, the signification of which they have hundreds of times comprehended by signs. The dictionary adapted to their use will contain far more explanations, therefore, than signs.

6. This work being calculated solely for them, and for facilitating the operations of such as may undertake their tuition, no one ought to be surprized at the omission of words, of whose explanation they have no need; such as words expressing the names of objects which it suffices to show; and words, the knowledge of which would be as useless to them as it is to the very great portion of men (many tolerably learned too) that live and die without ever understanding their signification.

Thus a Dictionary for the use of the Deaf and Dumb will be reduced to the compass of a single pocket volume. It is not yet finished, but I am in hopes it will be soon\*. In the mean time I recommend the use of Richelet's Portable Dictionary, edited by Wailly, to which I am to acknowledge myself indebted for many of my explications.

\* See Preface.



THE  
TRUE MANNER  
OF  
*EDUCATING*  
THE DEAF AND DUMB,  
*CONFIRMED BY LONG PRACTICE.*



PART SECOND.



THE  
TRUE MANNER  
OF  
EDUCATING  
THE DEAF AND DUMB,  
*Confirmed by long Practice.*

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PART SECOND.

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PRELIMINARY OBSERVATIONS.

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To teach Deaf and Dumb persons to speak is an enterprize which does not require great talents, but much patience. After reading with attention what I am about to offer upon this matter, every father or mother, master or mistress, may hope to succeed in the attempt, provided they be not discouraged by the difficulties they will infallibly experience on the part of their pupil at first; difficulties they must expect: but, above all things, let them avoid betraying the least symptom of impatience, for it would instantly disconcert him, while yet a novice in this art, and make him abandon a course of instruction, whose

v 2

value

value he cannot estimate, and whose first lessons present nothing agreeable.

In my 'Methodical Institution,' printed in 1776, I disclaimed all pretensions to be considered as the inventor of this branch of instruction, acknowledging that when I formerly took upon me the education of two Deaf and Dumb twin sisters, it did not enter my mind to take any steps towards teaching them to speak. Nevertheless, I had not forgotten that in a conversation, when I was about the age of sixteen, with my tutor of philosophy, who was an excellent metaphysician, he had proved to me, upon uncontested principles, that there is no more natural connection between metaphysical ideas and the articulate sounds which strike the ear, than between these same ideas and the written characters which strike the eye.

I perfectly recollected that, as a consummate philosopher, he drew this direct conclusion from his premises, namely, that it would be as possible to instruct the Deaf and Dumb by written characters, always accompanied by sensible signs, as to instruct other men by words delivered orally, along with gestures indicative of their signification. (At that moment, I little thought Providence was laying the foundation of the vocation to which I was destined.)

Moreover I conceived myself that it was only by mere arbitrary agreement amongst people of the same country, that the words and writing of any nation  
signified

signified something ; and that it must every where have been signs which had given to words as well as to writing, and to writing as well as to words, the virtue of recalling to the mind the ideas of things which had been shown by some sign of the eye or of the hand as their names were first pronounced or written, written or pronounced.

Full of these ideas, deduced from the clearest metaphysical truths, I began the education of my two pupils. I soon saw that a Deaf and Dumb person, under the guidance of a good master, is an attentive spectator who delivers to himself (*tradidit ipse spectator*) the number and arrangement of the letters of a word presented to him, and that he retains them better than other children to whom they are not yet become familiar by daily reiterated use.

Experience likewise showed me that a Deaf and Dumb person, endowed with a moderate share of capacity, learns, in the space of three days from the commencement of his instruction, about eighty words, which he does not forget, and of which it is not necessary to repeat to him the explanation. So perfectly are the number and arrangement of the letters of all these words fixed in his memory, that if an error is committed in orthography in writing any of them, he notices it directly.

Charmed with the facility which I discovered of instructing the Deaf and Dumb by writing and the  
intervention

intervention of methodical signs, I bestowed no thought upon the means of untying their tongues. One day a stranger came to our public lesson, and offering me a Spanish book, said that it would be a real service to the owner if I would purchase it : I answered, that, as I did not understand the language, it would be totally useless to me ; but opening it casually, what should I see but the manual alphabet of the Spaniards, neatly executed in copper-plate ? I wanted no further inducement ; I paid the messenger his demand, and kept the book.

I then became impatient for the conclusion of the lesson ; and what was my surprize when turning to the first page of my book, I found this title, *Arte para enseñar à hablar los Mudos* ? I had no difficulty to guess that this signified *The Art of teaching the Dumb to speak* ; and I immediately resolved to make myself master of Spanish, that I might be able to render my pupils so great a service.

As I was forward to make mention of this work of Bonnet, upon which great eulogiums had been bestowed in Spain, I had not been long in possession of it when a gentleman who heard me speaking about it informed me that Amman, a Swiss physician in Holland, had published a very good work in Latin, upon the same subject, with the title of *Dissertatio de loquelâ Surdorum et Mutorum*, which I should find in the library of a friend of mine.

I procured

I procured it without delay; and conducted by the light of these two excellent guides I soon discovered how to proceed in order to cure, in part at least, one of the two infirmities of my scholars. And here I am to render the justice which is due to those two great authors. The merit of the invention is refused to Bonnet, because history mentions certain persons prior to him who had taught Deaf and Dumb people to speak: and Amman is accused of being a plagiarist and a mere copier of former writers.

For my own part, I entertain a lively sense of gratefulness towards them both, as my masters; and find no difficulty in believing that Amman invented this art in Holland, Bonnet in Spain, Wallis in England, and other learned men in other countries, without having seen one another's works; and even further, that every skilful anatomist might become the inventor of this art in his turn, by meditating a few days on the motions which take place in his organs of speech, and the parts which are contiguous, while considering himself with attention in a glass as he pronounces strongly every separate letter, without previously reading any book upon the subject; which I would fain think ought to be deemed sufficient justification of these two authors.

So simple is my method, that I have now and then offered to wager with men of learning that I would make them proficient in it in the space of half an hour. After putting this to the test, some of them have confessed

feſſed that had they accepted the wager they ſhould have loſt. Is it not very poſſible therefore for ſomebody in France, or elſewhere, to take the ſame route, which is only following nature ſtep by ſtep, without any acquaintance with my book? And would it not be an injuſtice to cavil with him about the invention, or to accuſe him of plagiariſm? Amman has given a very proper anſwer to thoſe who have brought forward this accuſation againſt him.

It has ever been held lawful to profit by the knowledge of thoſe who have written before us; but a plagiarist is a deſpicable wretch, who endeavours to obtain honour from the knowledge of another as if it emanated from himſelf; a baſeneſs which we ought to be very ſcrupulous in imputing to men of eminent abilities.

I ſhall not enter into the detailed explications which our two ſcientific authors have given upon the theory as well as the practice of the ſubject they have treated. Their works are two torches which have lighted my footſteps; but I have taken the route which appeared to me the ſhorteſt and eaſieſt in the application of their principles.



## CHAPTER I.

*How we may succeed in teaching the Deaf and Dumb to pronounce Vowels and simple Syllables.*

WHEN I am about to teach a Deaf and Dumb person to pronounce, I begin with making him wash his hands thoroughly clean. This done, I trace an *a* upon the table ; and taking his hand, I introduce his fourth or little finger, as far as the second articulation, into my mouth ; after which, I pronounce strongly an *a*, making him observe that my tongue lies still, without rising to touch his finger.

I next write upon the table an *e*, which I likewise pronounce strongly several times, with my pupil's finger again in my mouth, and make him remark that my tongue rises and pushes his finger towards my palate ; then, withdrawing his finger, I pronounce anew the same letter, and make him observe that my tongue dilates and approaches the eye-teeth, and that my mouth is not so open. I shall show him hereafter how to pronounce our different *es*.

After these two operations, I put my finger into my pupil's mouth, making him understand that he is to do with his tongue what I have done with mine. The pronunciation of *a* commonly suffers no difficulty. That of *e* succeeds also, for the most part ; but there

are some pupils to whom the mechanism of it must be shown over again, two or three times, taking care to testify no impatience at their unskilfulness.

When the pupil has pronounced these two first letters, I write down and show an *i* ; and having again put his finger into my mouth, I pronounce it strongly. I make him observe, 1, that my tongue rises more, and pushes his finger against my palate as if to fix it there ; 2, that my tongue dilates more, as if it were going to issue between the side teeth ; 3, that I make a kind of smile, which is very perceptible to the eye.

Withdrawing his finger from my mouth, and putting mine into his, I engage him to do what I have just done ; but this operation rarely succeeds the first time, or even the first day, although repeatedly attempted ; and some Deaf and Dumb persons can never be brought to execute it but in a very imperfect manner. Their *i* has too close a resemblance to their *e*. I pass over, at present, the *y* pronounced like *i*.

There is no further occasion for the fingers to be introduced into the mouth. In forming a sort of *o* with my lips, and making a little grimace, I pronounce an *o* ; and my pupil pronounces it directly without difficulty.

Doing next with my mouth as if I were blowing a candle or a fire, I pronounce an *u*. The Deaf and Dumb are apt to pronounce *ou*. To correct this, I  
make

make the pupil feel upon the back of his hand that the breath which issues from my mouth in pronouncing *ou* is warm, but that the breath produced by pronouncing *u* is cold.

The letter *h* creates a sort of sigh in the pronunciation of vowels which it precedes, and sometimes is not founded at all; the pupil will learn by use when to give and when to suppress this aspiration.

It will not be amiss, before I proceed, to mention an imprudent expedient which I adopted when I first set about teaching the Deaf and Dumb to speak, that other instructors may be warned not to fall into the same. Having attentively studied and clearly understood the principles of my two masters, Bonnet and Amman, I undertook to explain and teach them to my scholars, by the method of question and answer; thus very indiscreetly entering into a long and intricate route. I was throwing away my time and my instructions; whereas I should have done nothing but operate.

To form an instructor for this art, we need only apprise any one of what naturally takes place in himself in pronouncing letters and syllables; because he has articulated them from infancy without advertent to the mechanism of their utterance. We have no need, in addition to this, to lay down principles to learn him what he is to do in order to speak, since he does so of himself every instant; and what

he experiences in himself is quite sufficient to instruct him in what he is to endeavour to bring about in the organs of his pupils.

The case is the same with the Deaf and Dumb. It is idle to involve them in a detail of principles: it is fatiguing them to no purpose. Under the conduct of an intelligent master, who operates himself and makes them operate, they need nothing but hands and eyes to perceive and to feel what takes place in others in speaking, and, consequently, to know what is to be effected in themselves to utter sounds like the rest of mankind.

I thought this episode very pertinent to prevent such as may be touched with compassion for the Deaf and Dumb from imagining, that superior abilities are necessary to teach them to speak.

Nor ought I to omit another important article, which will require the attention of those engaged in their tuition. It sometimes happens in our first lessons on this art, that our pupils, having disposed their organs as they see ours disposed for the pronunciation of a particular letter, remain nevertheless without utterance, because they make no internal motion to expel air from their lungs. As this failure might easily provoke one to lose patience, we must be upon our guard.

In order to remedy it, I place my pupil's hand upon my throat, upon the part called the apple,\* and make him feel the palpable difference there when I  
only

\* Pomum Adami.

only dispose my organs to pronounce a letter, and when I actually do pronounce it. This difference is also very sensible in the flanks, at least on the utterance of peculiar letters, *q* and *p* for instance, when pronounced strongly. I also make him experience on the back of his hand, by the concussion of air, the difference when I pronounce and when I do not pronounce. Lastly, placing his finger in my mouth so as to touch neither my tongue nor my palate, I make him perceive this difference again very sensibly.

If all this should be unsuccessful with a pupil, nothing remains but to squeeze his little finger pretty sharply, which will soon draw some sound out of his mouth by way of lamentation.

To return to our pronunciation.

I write upon the table *pa, pe, pi, po, pu*; beginning with these syllables for the following reason, because in every art we should begin with what is easiest, and proceed by degrees to what is most difficult. I shew my pupil that I swell out my cheeks, and press my lips together strongly; then, expelling air from my mouth with some degree of violence, I pronounce *pa*; this he imitates immediately. The generality of the Deaf and Dumb pronounce this syllable before they come under our instruction, because the motions made in uttering it being purely external, they notice them, and accustom themselves through imitation to perform them.

But

But having learned to pronounce *e, i, o, u*, by the first operation of which I have given an account, they say *pa, pe, pi, po, pu*, off hand; the *pi* alone is often obscure, and continues more or less so for a length of time.

I write *ba, be, bi, bo, bu*, because *b* is only the softening of *p*. To make the pupil understand this difference, I put my hand upon his hand or shoulder and squeeze it strongly, making him observe that my lips in like manner, press against each other strongly when I say *pa*. After that, I squeeze his hand or shoulder more gently, making him observe the gentler compression of my lips in pronouncing *ba*. He commonly seizes the difference, pronounces *ba* directly, and then *be, bi, bo, bu*.

After *b* and *p*, the consonant easiest to be pronounced is *t*. Therefore I now write *ta, te, ti, to, tu*, and pronounce *ta*. At the same time, I cause my pupil to remark that I place the tip of my tongue between my upper and lower teeth, as also that I make a slight ejaculation with my tongue, which it is easy for him to feel by approaching the end of his little finger. There is scarce any pupil who fails to pronounce *ta* immediately, and then *te, ti, to, tu*.

I next write *da, de, di, do, du*, because *d* is only a softer *t*; and in order to render the difference sensible, I strike the palm of my left hand with the forefinger  
of

of my right, first forcibly, then feebly: this variation gives us *da, de, di, do, du*.

After the foregoing letters, the one most easily pronounced is *f*.

I write *fā, fē, fī, fō, fū*, and pronounce *fā* strongly.

I make my pupil observe that I place my upper teeth upon my under lip, and make him feel upon the back of his hand the emission of breath caused by the pronunciation of this syllable. If he has ever so little ability he pronounces it directly.

*Va, ve, vi, vo, vu*, which is but the softening of the preceding, suffers some difficulty; a little patience, however, is sure to conquer it.

All we have hitherto attempted is mere play, and with a very small share of attention and capacity on the part of the Deaf and Dumb scholars, it does not take them an hour to learn and execute the whole with tolerable clearness: this already gives them thirteen letters (including the *h* and the *y*) which is the full half of our alphabet. What follows is more difficult, and requires more of the scholars' attention; accordingly success is by no means equally prompt.

I write *sa, se, si, so, su*, and pronounce *sa* strongly. Then I take my pupil's hand, and having placed it in an horizontal position three or four inches below my chin, I make him observe, 1, that in strongly pronouncing an *s* I blow upon the back of his hand very sensibly, although my head and, consequently, my  
mouth

mouth are not inclined so as to blow in that direction; 2, that this takes place because the end of my tongue, almost touching the upper incisive teeth, leaves a very small outlet for the air, which I emit forcibly, and so prevents it from issuing in a straight direction; while, on the other hand, this air forcibly expelled not being able to return back, is obliged to descend perpendicularly upon the back of the hand under my chin, where the impression of it is sensibly felt; 3, that my tongue presses pretty strongly the upper eye-teeth.

It often happens that a pupil, after giving attention to what he saw me do, putting his hand under his chin and straight pronounces *sa*, then *si*, *so*, *su*. We inform him that *c* followed by *e* or *i* is pronounced as if it were *se*, *si* [and that even before an *a*, an *o*, or an *u*, it is pronounced *sa*, *so*, *su*, when a cedilla or little comma is placed under the *c*.]

*Za*, *ze*, *zi*, *zo*, *zu*, is the softening of *sa*, *se*, *si*, *so*, *su*, some Deaf and Dumb persons are brought into the pronunciation of it at the very first attempt; others not till after several attempts.

*Sa*, *se*, *si*, *so*, *su*, conducts us to *cha*, *che*, *chi*, *cho*, *chu*, which presents greater difficulty. I write it down, and pronounce *cha* strongly, making my pupil observe the grimace we all naturally fall into when uttering this syllable with vehemence, as is frequently done to scare a cat: then putting his finger into my mouth, I make him remark, 1, the strong impulsion

I give



I give the air in pronouncing this syllable as well as in the pronunciation of *sa*; 2, that the middle of my tongue almost touches my palate; 3, that the tongue dilates and strikes, as it were, the eye-teeth; 4, that it leaves a sufficient vent for the air to issue in a straight direction, without being forced perpendicularly downward as when I pronounce the letter *s*. The pupil readily perceives this difference, because, in holding his hand opposite my mouth, he feels that the air strikes directly against it when I pronounce the syllable *cha*.

I then put my finger into his mouth, and engaging him to do as I have done he pronounced *cha*, and afterwards *che*, *chi*, *cho*, *chu*; but, for a time, he always reverts to *sa*, *se*, *si*, *so*, *su*, unless he employs his finger to direct the operations of his tongue: practice alone will enable him to do without this help.

*Ja*, *je*, *ji*, *jo*, *ju*, is the softening of *cha*, *che*, *chi*, *cho*, *chu*, and is taught, like the other softenings, by different degrees of compression: much, as in all the rest, depending upon practice and attention.

Now comes something to exercise the patience. I write upon the table

Ca	...	...	co,	cu.
Ka,	ke,	ki,	ko,	ku.
Qua,	que,	qui,	quo.	

This done I pronounce strongly *ca*.

P

Gently

Gently applying the hand of my pupil to my neck, I put it in the situation of a man's hand taking hold of my throat to strangle me. I make him feel that in strongly pronouncing this syllable my throat is very palpably inflated; and then shew him that my tongue draws itself back, after fixing strongly to my palate so as to leave no vent to the interior air until forced downward to give the pronunciation of this syllable. I make him also observe the sort of effort which takes place at the same time in the flanks. After this, I apply my hand to his throat in the same manner as I had applied his hand to my throat, and engage him to essay to do what he has seen me do.

Very few of the Deaf and Dumb succeed in the attempt at first; in which case it becomes necessary to repeat the operation, and make them observe the effect of the pronunciation of this syllable in the throat of their companions; as also the manner in which the tongue cleaves to the palate in preparing to pronounce it. It is necessary to rehearse all this three or four days together with some pupils; but let me earnestly recommend, above all things, the utmost caution not to dishearten them.

Whenever they appear wearied or dispirited with a letter, we should pass on to another: an hour after, perhaps, they will utter on a sudden the one abandoned; then they should be required to repeat it over and over. Sometimes it also happens that in endeavouring

vouring to make them pronounce a syllable which we show them, *hic et nunc*, they pronounce another untaught. I have met with pupils, for example, who, whilst I was attempting to make them pronounce *cha* for the first time, pronounced *qua* of themselves; in such case it is adviseable to write down *qua*, *que*, *qui*, *quo*, and get them to pronounce it several times running; for this is so much labour saved.

The younger of the Deaf and Dumb find it difficult, for a long time, to pronounce *ca* without using their finger to dispose their tongue as it ought to be for the pronunciation of the letter *c*: this operation easily leads them to attach it to their palate as much as is necessary to pronounce the syllable *ca*; but the pronunciation of this once effected, it is speedily followed by the pronunciation of all the other syllables arranged in the above three lines.

*Ga*, *gue*, *gui*, *go*, *gu*, are softenings of *qua*, *que*, *qui*, &c. but we take care to notice that when *g* is found alone with *e* or *i* it is in many words pronounced like *je* or *ji*: we also remark that in the words *gabion*, *galley*, the pronunciation of *g* is hard, the tongue being then drawn back towards the throat nearly as much as in pronouncing *qua*, and the expulsion of the air almost as strong; 2, that in the pronunciation of *guard*, *guest*, there is more softness, the tongue being less drawn back and the expulsion of the air less strong. [Lastly that in the syllable *gneur* the

tongue is hardly drawn back at all, and the expulsion of the air still weaker: this third pronunciation of the *g*, with an *n*, should proceed from the nose, and the tongue be carried to the upper front teeth, as we shall explain when we treat of *n*.]

We do not teach the letter *x* apart; we content ourselves with shewing that sometimes it has the sound of *gs*, at others that of *gz*. We are to explain hereafter how we teach our scholars to join these two consonants together.

Being unwilling to separate any of those which are hard in themselves, from those more soft which are correlative, the four consonants called liquids *l*, *m*, *n*, *r*, are all that remain.

I now write *la*, *le*, *li*, *lo*, *lu*, and pronounce *la*. I make the pupil observe 1, that my tongue curls back and strikes my palate with its point; 2, that it dilates very sensibly to pronounce letter *l* of this syllable, and then instantly contracts to pronounce the *a*. This operation is not unlike the action of a cat in drinking. The Deaf and Dumb have no great difficulty to attain the pronunciation.

Upon writing *me*, *ma*, *mi*, *mo*, *mu*, and pronouncing *ma*, I make it observed that the position of my lips is apparently the same as for the pronunciation of *b* and *p*; but, 1, that the compression of the lips against each other is not so strong as that of *p*, and is even weaker than that of *b*; 2, that in pronouncing

ing this letter my lips do not perceptibly move forward; 3, that the prolation of this letter ought to issue by the nose.

I therefore place the back of my pupil's hand upon my mouth to make him feel the weakness of the compression of my lips, which merely approach one another without any action productive of utterance; I then take his two forefingers, and place one on each side of my nostrils to make him feel the motion which arises there by the prolation of this letter being made to issue from the nose.

This second softening of *p*, and emission of air from the nostrils proves a difficult task to some of the Deaf and Dumb; but is nevertheless accomplished with patience, making them essay to produce in themselves by the means I have just described, what they experienced upon me when I pronounced this letter. Some persons learned in these matters have said that the letter *m* is a *p* which issues by the nose, and the letter *n* a *t* which issues by the same channel: it is certain, at least, that the letter *n* can be pronounced distinctly by observing the same position as for *t*. It is however more commodious to carry the end of the tongue behind the upper fore teeth, pressing strongly against them; and this position facilitates a good deal the issue of the respiration by the nose: this is what I make my pupil remark, pronouncing *na* myself while his two fingers are against my two nostrils,

trils, and causing him afterwards to pronounce *na*, *ne*, *nî*, *no*, *nu*.

Amman considers the letter *r* as the most difficult of all, scrupling not to say, *sola littera r potestati meæ non subjacet*. When my common attempts to bring my pupils to pronounce this letter fail with any of them, I then proceed to put some water in my mouth, and go through the process of gargling; I get my pupils to do the same after me, upon which they readily say, *ra*, *re*, *ri*, *ro*, *ru*. I therefore recommend this resource in case of need; there are some pupils, indeed, who fall into tears when desired to go through the operation; so that, as to these, we must be content to give them a sight of what takes place in our own throat or in some other person's in pronouncing this letter.

If however this should prove fruitless, there is no occasion to despair: for even those who cannot effect the pronunciation of *ra* commonly pronounce the syllable *pra* very well, when arrived at that part of our instruction; and this conducts them to pronounce the former, in which they had hitherto failed, as it is then very easy to make them distinguish in themselves the difference of what passes on their lips for the pronunciation of the *p* with what passes in their throat for the pronunciation of the *r*.

That we may not perplex our pupils with too many difficulties, we do not explain minutely the variations  
of

of the position of the tongue in pronouncing our different *es*, but confine ourselves to observe merely the difference in the aperture of the mouth, which, for the present, is quite enough. [Although the grimace we make in pronouncing *e* mute and the diphthong *eu* deserves particular attention.]

It is not always easy to make them seize the difference between the grimace produced by this last, and that made in pronouncing *ou*; the latter contracts the windpipe and mouth, the former dilates them: in pronouncing *eu*, the under lip is in some small degree pendant: we observe to our pupils, that in blowing upon one's hands in winter to warm them we say *eu*.

## CHAPTER

## CHAPTER II.

*Necessary Observations respecting the Reading and Pronunciation of the Deaf and Dumb.*

WE had learned to pronounce the different words of our language before we ever learned to read. We went through the former of these studies without perceiving it ; and all the persons with whom we lived were our preceptors in it without thinking about it. Persons, foolishly esteemed adepts, have initiated us in the latter of these arts ; but they are entitled to very little thanks for our success, as they took no small pains to prevent it. In making us spell a *t*, an *o*, an *i*, an *e*, an *n*, and a *t*, they set us an hundred miles off *té* ; yet *té* was what they then made us say. Was it possible to contrive any thing more absurd ? In short, we have learned to read, because our ductility was superior to our masters' understanding ; for after spelling all those letters, how, in common sense, could they tell us to forget them all and pronounce *té* ?



## ARTICLE THE FIRST.

*In what Manner the Deaf and Dumb are taught to give the same Pronunciation to Syllables differently written.*

It is not with Deaf and Dumb as with other children. From pronunciation to reading is but one step for them ; or, to speak more accurately, they learn both at once. We are therefore careful to inculcate that we do not speak as we write. It is a defect in our language ; but we have not power to amend it : we write for the eye and speak for the ear.

We set down different syllables one under another in the following order :

tê	lê	mê
tes	les	mes
tais	lais	mais
tois	lois	mois
toient	loient	moient,

and inform our pupils that we pronounce them all alike, in this manner, *tê, té, tê, té, té, . . . lê, lé, lé, lé, lé, . . . mê, mé, mé, mé, mé* : we then make them pronounce each of these syllables in the same manner : they comprehend us, and we find that they never mistake.

We take the same method with all other syllables that are pronounced alike and differently written .

and our pupils become so thoroughly versed in the principle and practice, that upon dictating to them by the motion of the lips, unaccompanied by any sign, as we shall explain hereafter, they write quite differently from what they see us pronounce. For example, we pronounce *leu mouà deu mè*, and they write *le mois de Mai*, (*the month of May*); I pronounce *l'ô deu fontène*, and they write *l'eau de fontaine*, (*spring-water*); I pronounce *j'é deu la peine*, and they write *j'ai de la peine*, (*I am in pain*); &c. &c.



#### ARTICLE THE SECOND.

##### *Of Syllables composed of two Consonants and a Vowel.*

OUR lessons having been as yet confined to syllables of single indivisible pronunciation, we have fresh difficulties to encounter when we come to those beginning with two consonants, and, consequently, requiring two different dispositions of the organ prior to the prolation of the vowel which they precede.

Thus we write *pra*, *pre*, *pri*, *pro*, *prou*; but our pupils are sure to say *peura*, *peure*, *peuri*, *peuro*, *peuru*: We correct this fault by showing them that they make two emissions of voice, whereas we make only one. I apply two fingers of their right hand upon my mouth, and two fingers of their left upon my windpipe, upon which I pronounce very deliberately,

ately, as they did, *peura*, *peure*, *peuri*, &c. counting one, two, with my fingers, at each syllable respectively ; I then let them know that this is wrong, and that they are to do otherwise.

I tell them by signs that these two syllables which we have separated, must be united and coalesce so as to make but a single syllable. Their fingers being still upon my mouth and windpipe, I pronounce with precipitation *pra*, and, in like manner, *pre*, *pri*, *pro*, *pru* ; showing them at each that I make but one emission of voice : they become sensible of this ; they try to do the same, and, generally, in a little time succeed.

If they should not succeed in a little time, we must be extremely cautious however, as I have already remarked, not to dishearten them. No man of quick temper, subject to starts of impatience, is fit for the office of their teacher.

The operation last explained will easily suggest the mode of proceeding to make them pronounce all other syllables beginning with a consonant followed by an *r*. With regard to those followed by an *l*, as *pla*, *ple*, *pli*, *plo*, *plu*, we must make them feel the plication of the tongue towards the palate to give the pronunciation of the *l* conjunctively with that of the *p*.

## ARTICLE THE THIRD.

*Of Syllables ending in n.*

IN syllables that terminate in *n*, as *tran*, *pan*, *san*, we tell our pupils, the voice must be thrown into the nose ; and we apply their two forefingers to our nostrils, one upon each side, gently touching it : we then pronounce *tra*, *pa*, *sa*, and cause them to remark that no motion takes place in our nostrils. After that we pronounce *tran*, *pan*, *san*, and make them remark the very sensible motion experienced there. We now put our fingers upon their nostrils, and desire them first to pronounce *tra*, *pa*, *sa* ; then direct them to throw their voice into their nostrils as they felt ours was, to utter *tran*, *pan*, *san*. Some take a good deal of exercising before they perform this operation : others perform it immediately. It is some assistance towards it to make them feel that when they pronounce *tra*, *pa*, *sa*, the air emitted from their mouth is warm, and that it is otherwise when, their mouth being shut, the air issues only by the nostrils.



## ARTICLE THE FOURTH.

*Of Words ending in al, in el, and in il.*

WE show the Deaf and Dumb that in pronouncing the words *natal*, *rebel*, *pupil*, we leave our tongue in  
the

the position required by the labial alphabet for the prolation of the letter *l*, without letting it fall to give egress to the air: to demonstrate which we close our mouth with our hand. We then do the same to our pupils in the pronunciation of all syllables of the same species, whatever consonants they end with: by stopping the mouth so as to prevent the egress of air, these consonants receive their sound from the vowel which precedes them, and to which they are immediately united.



*Corollary of the three foregoing Articles.*

WE have yet to mention another species of syllable terminated by two consonants, each of which gives a distinct sound, as *cons* in *constant*, *trans* in *transport*. We have only to apply to this species the three operations above described. By teaching the pupil to throw the voice into the nose, we cause him to pronounce *con*, as explained in Article III. By teaching him the coalition of two consonants, we bring him to pronounce *cons*, as in Article II. And by putting our hand upon his mouth so as to arrest the organs in the disposition required for the prolation of the letter *s*, we prevent him from uttering *consequ*, as mentioned in Article IV.

Such is, at present, the *ne plus ultra* of my ministry

try in the reading and pronunciation of my Deaf and Dumb pupils. I have opened their mouth and untied their tongue. I have enabled them to utter, more or less distinctly, syllables of all sorts. I may say, in short, that they can read, and that every thing is completed on my side. It remains with their fathers and mothers and persons having the superintendence of them, to give them practice, whether by taking that care upon themselves, or by employing some simple reading-master, who, after attending our elementary operations, shall very punctually make them go through a lesson daily. The object now is, to give flexibility to their organs by continual exercise. They should also be constrained into speech by having their wants attended to only as they utter them. If this line is not pursued, so much the worse for the Deaf and Dumb and for those interested about them : as for me, it is not possible that I can do more.

Before I had to instruct the multitude of Deaf and Dumb that have been successively pressed upon me, my own application to the rules here laid down proved so effective as to enable Lewis Francis Gabriel de Clement de la Pujade to pronounce, in public, a Latin discourse of five pages and a half; and, in the ensuing year, to lay down a Definition of Philosophy, detail proofs of its accuracy, and defend it in regular disputation, answering, in all scholastic forms, the objections offered against it by Francis Elizabeth John de  
Didier,

Didier, one of his fellow students : (the arguments were communicated). I also enabled another Deaf and Dumb scholar to repeat aloud to his mistress the twenty-eight chapters of the Gospel according to St. Matthew, and to recite the Morning Service along with her every Sunday. These two examples must be sufficient.

It would not be practicable for me to do as much at present, for this reason : the lesson given to a Deaf and Dumb scholar on the art of speaking is necessarily personal and serves for him alone. Now, having sixty scholars to instruct, if I allotted only ten minutes to each, for the purpose of pronunciation and reading, it would take me up ten whole hours. And where is the man whose constitution is able to undergo this continually? And then, how could I continue to carry on the mental part of their education, that part which is the principal object of my concern?

The number of Deaf and Dumb children in a seminary cannot be brought to read and pronounce, with accurate distinctness, without masters devoted solely to this branch of instruction, to exercise them in it daily. People of high talents are by no means wanted for the office; whoever brings to it good nature and zeal, and will faithfully put in practice what we have exposed, is amply qualified. The employment being purely mechanical, men of talents are rather to be feared than desired, as they would soon revolt at it. But  
in

in stooping to the level of common schoolmasters, we shall have a better chance of finding such as will give into it with good will and assiduity; provided, what is indeed essential to secure success, that the avocation form a permanent livelihood for them.

Should any father or mother, or master or mistress of a Deaf and Dumb child in the country be at a loss to understand the foregoing explications, delivered with all the perspicuity I could, as to the manner of teaching Deaf and Dumb children to pronounce, I have to recommend to them as follows.

At the age of four or five, when the child is before them or between their knees, let them often raise his face towards theirs; then, bribing his attention with something, let them strongly and deliberately pronounce (but not bawl) *pa*, *pe*. It will not be long before they obtain these two syllables. Afterwards let them say *pa*, *pe*, *pi*, joining by degrees, *po*, and *pu*.

Having succeeded, they will next take *ta*, *te*, *ti*, *to*, *tu*, gradually as before; and so proceed to *fa*, *fe*, *fi*, *fo*, *fu*, always pronouncing *strongly* and deliberately, and letting success be constantly attended by rewards. They will only be careful not to pass from a first syllable to a second, nor from a second to a third, before the preceding one has been well pronounced. I see very young Deaf and Dumb children every day who are taught in this and in no other way. By the word *strongly*, which I have made use of on this occasion,



caſion, I mean nothing more than laying a long ſtreſs upon the ſyllable pronounced. Next, let theſe fathers and mothers, maſters and miſtreſſes carry this method (of which I am neceſſarily to ſuppoſe them in poſſeſſion) to ſome one of greater learning than themſelves; and ſhowing him the ſecond part of the work, which is not long, they will requeſt him to read it, and to inſtruct them how to proceed.\*

\* As theſe two chapters offer nothing but a ſimple tranſlation of inſtructions immediately calculated for the pronunciation of French, it is left to thoſe engaged in the tuition of the Deaf and Dumb to adapt them for the articulation of Engliſh. The elements being given, the reſt is not very difficult; for, as the Abbé de l'Epée obſerves, in the ſucceeding chapter, (though perhaps in a manner ſomewhat too unqualified), the principles of the labial alphabets of all the European nations bear a cloſe affinity. We refer to the Preface, where this ſubject is further conſidered.

## CHAPTER III.

*The Manner in which the Deaf and Dumb are taught to understand by the Eye, merely from the motion of the Lips, without any manual Sign being made to them.*

THE Deaf and Dumb have learned to pronounce letters by confidering with attention the various modifications of our organs as we diftinctly pronounced each, comprehending that they were to modify theirs after the example we were fetting them. We were the living picture which they endeavoured to copy; when by our affiftance they fucceeded, they experienced in their organs a very fenfible impreffion, which they could not confound with the impreffion produced by a different modification of thofe organs.

It was impoffible not to fee with their eyes, and not to feel in their organs, that the *pa*, the *ta* and the *fa* created movements quite diverfe from each other. Thus when they perceived thefe diverfities of movement on the mouth of any perfon with whom they were living, they were as well apprized thereby whether this perfon pronounced a *pa*, a *ta*, or a *fa*, as we could be by the diverfity of founds ftriking our ear.

But we are not to imagine that the hard confonants only, fuch as *p*, *t*, *f*, *g*, *s*, *ch*, produce modifications fenfible to the eye, in pronouncing. They produce  
the

the most striking, I admit; but it is certain that the other vowels and consonants also have their distinct characteristics perceptible to the sight, as our instructions (Chap. I. of this Second Part) concerning the method to be pursued for teaching the Deaf and Dumb to pronounce them evince; it will not be amiss, however, to call in a testimony likely to carry still greater weight, the testimony of experience.

Of the two alphabets we teach our pupils, the manual and the labial, the former is different with different nations; the latter, common to all countries and to all people: the former may be learned in an hour, or thereabouts; the latter takes a considerable portion of time, as the scholar must needs comprehend and carry into practice the whole of what has been said concerning Pronunciation in the two preceding chapters.

But when once master of all the respective modifications given to the organs of speech in the prolation of letters, it matters not by which of the two alphabets we address him; he will apprehend us equally by either. We may dictate entire words to him, letter by letter, by the labial as well as by the manual alphabet; he will write them without a fault; I say merely write, not understand, because I speak of a physical operation, and of a child yet untutored in learning.

The Deaf and Dumb acquiring very early this fa-

cility, and being moreover to the full as curious as other folks to know what is said, especially if they suppose themselves or any thing interesting to them, the subject, they devour us with their eyes (an expression hardly metaphorical here) and, if not prevented by the precaution of turning from them to speak easily discover all we say. This is a positive fact, evidenced every day in the three houses which are receptacles for these children, inasmuch that I always think it expedient to hint to persons honouring us with visits to be cautious of uttering any thing before them not proper for them to understand, for fear of having the seeds of pride or jealousy sown amongst them.

I confess, indeed, that they conjecture more than they distinctly perceive, when pains have not been taken to learn them the art of writing solely by inspection of the movement of the lips, without the help of any sign. But I am not in haste to teach them this art, which would prove more hurtful than beneficial until such time as they can write with uninterrupted fluency and orthographical accuracy, from the dictamen of signs, although these signs represent to them neither words nor letters, but only ideas, the knowledge of which they attain by long practice.

Before they attain this habitude, our pupils, like other people ignorant of the difference that exists between writing and pronunciation, whose orthography is consequently

consequently wretched, would set down words as they saw them pronounced, to the intolerable confusion not only of their writing, but of their ideas.

On the other hand, the orthography of words which they have long been in the habit of using being strongly imprinted on their mind, and then being properly apprized that we pronounce for the ear but write for the eye, they become sensible that they are not to write these words as they see them pronounced, just as we are sensible that the pronunciation of them is not to be the rule of our writing.

And as the matter spoken of and the context of the phrase serve to direct us in writing differently words sounding exactly alike to the ear, so good sense, which the Deaf and Dumb possess as well as we do, equally directs their judgment in writing.

It is easily conceived that in the commencement of this kind of instruction it will be necessary, 1. for the Deaf and Dumb scholar to be directly facing his teacher, in order that he may lose none of the impressions given by the diverse modifications of the organs of speech and parts contiguous, in the labial alphabet; 2. for the teacher to render these modifications as strong as possible that they may be the more perceptible; 3. for his mouth to be sufficiently open to leave the different movements of the tongue visible; 4. for a slight pause to be made between the syllables of each word

word the pupil is to write or pronounce, that he may the more readily distinguish them.

There is no necessity for the least emission of voice : nor do I ever make any. By-standers perceive certain external movements, but hear nothing, and know nothing of the purport of these movements: the Deaf and Dumb scholar, who sees these movements and knows their signification, writes or pronounces conformably, to the astonishment of those present.

It is true that every body who speaks to the Deaf and Dumb does not take all the precautions I have just enumerated ; and it is on that very account if they are not as clearly understood ; but, 1. it almost always suffices an intelligent Deaf and Dumb scholar to perceive part of the syllables of a word, and then a phrase, to enable him to make out the rest ; 2. continual practice with their friends at home very much facilitates their being understood ; 3. if the Deaf and Dumb do not understand as much as they might, it is not their own fault, but rather that of the persons speaking before them, who take not the measures they might take to make themselves understood.

It is in vain to answer that these persons know not the dispositions necessary to be given to their organs in order to render the words they utter sensible to the Deaf and Dumb ; granted that they do not know them ; that they are a perfect mystery to them ; still they

they give these dispositions to their organs mechanically, without which they could not pronounce at all ; and the Deaf and Dumb, properly trained, will never fail to perceive them, provided the mouth be opened sufficiently, and people speak slowly, giving to each syllable a separate stress.

This is no more than a piece of complaisance which we observe towards foreigners in the rudiments of our language, who, on their side, are equally civil towards us when their language is not familiar to us. Why then should we refuse the same kindness to the Deaf and Dumb, our associates, our friends, our countrymen, our kinsmen ? Ought we not to deem ourselves sufficiently compensated for this constraint, if of constraint it merits the name, by the consolatory reflection of remedying, in some measure, the defect of their organs in thus furnishing them the means to gather by the eye what they are disabled from gathering by the ear ?

I think I have now performed the double task I had imposed on myself, which consisted 1. in pointing out the route by which the Deaf and Dumb may be taught to pronounce all sorts of syllables like ourselves ; 2. in making known the means to render the words which issue out of our mouths sensible to their eyes and intelligible to their minds, although unproductive of impression on their ears.

May

May this fruit of my labour be answerable to its design, or may other teachers arise and throw greater light upon a matter so important. *Fiat, fiat.*

*END OF PART SECOND.*



THE  
TRUE MANNER  
OF  
*EDUCATING*  
THE DEAF AND DUMB,  
*CONFIRMED BY LONG PRACTICE.*



PART THIRD.



THE  
TRUE MANNER  
OF  
EDUCATING  
THE DEAF AND DUMB,

*Confirmed by long Practice.*

---

PART THIRD.

---

THE number of the Deaf and Dumb whom I have educated, since it first pleased Divine Providence to charge me with that function, is very considerable. The novelty of the undertaking exciting curiosity, and the public exercises of my pupils attracting notice, (the programmas being dispersed abroad), a continual confluence of persons of all conditions and of every country have been drawn to my lessons. I believe there is no part of Europe, with the exception of Turkey, whence strangers have not issued for the express purpose of ascertaining with their own eyes the reality of these matters, which appeared problematical to many, even after hearing them vouched by persons who had been ocular witnesses of them.

The most distinguished personages of church and state have taken pleasure, have, I may say, deemed it in some sort a duty to bestow attention upon the facility and simplicity of means made use of by a teacher, himself very simple, to supply the defect of nature, and gradually develop the intelligence of beings, whom the world has hitherto very unjustly regarded as little better than automaton.

But it was reserved for the most august of princes, after he had himself deigned to be a spectator of the success of our labours, to show that other nations might derive benefit from a source which had been hitherto confined to France alone.

He resolved to transfer to his own dominions an Institution which he saw so necessary to the wants of many of his subjects, whom, in a letter concerning them to the Instructor of the Deaf and Dumb at Paris, his paternal love could not help denominating his *brethren*.

This sovereign friend to humanity, being an attentive observer, during two hours and an half, of the qualifications attainable by the Deaf and Dumb when their powers have been properly cultivated, had immediately in his thoughts a young lady of high birth at Vienna, in this deplorable state, whose parents most fervently wished to procure her Christian education.

Being

Being consulted by the monarch touching the measures to be taken for that end, I answered that either the young lady might be conducted to Paris, where I would most willingly instruct her myself, (gratuitously is to be understood), or, what I thought more eligible, some intelligent person of about thirty might be sent to me, whom I would soon capacitate for the undertaking.

The latter expedient, as was expected, received the monarch's approval; and the more readily as it carried along with it the prospect of a permanent resource for others of his subjects who were or who might be hereafter in the same affecting circumstances.

The august sovereign, whose beneficence in this instance, in particular, ought to be held up to other princes as a pattern for imitation, was no sooner returned to Vienna than he did me the honour to address the following letter to me, some expressions of which I take the liberty of suppressing as more than I merit.

“ Reverend Abbé . . . . The sentiments of admiration  
 “ which I have entertained of the Institution you have  
 “ dedicated to the public service, ever since I beheld  
 “ the surprizing efficacy of your labours, actuate me  
 “ to address to you the Abbé *Storch*, the bearer of this  
 “ letter, in whom I am to hope you will find a person  
 “ qualified to become, by your assistance, the con-  
 “ ductor of a similar Institution at Vienna. I am ac-  
 “ acquainted

“ acquainted with him solely through the principal of  
 “ his order, who has made choice of him for me, . . .  
 “ and answers for his competency. I flatter myself  
 “ that you will take him under your tutorage, and  
 “ communicate to him the method you have so success-  
 “ fully employed. The love you bear to humanity,  
 “ and the glory of giving new members to society, in-  
 “ duce me to hope that you will readily contribute to  
 “ extend your charity by forming a master for the  
 “ German Deaf and Dumb, who may enable them,  
 “ through the medium of the eye, to think and to  
 “ combine their thoughts. . . . Adieu. — JOSEPH.”

The Abbé Storch was a priest about 25 or 26, filled with the purest sacerdotal spirit, and amply endowed with every talent his mission could require. Accordingly in the short space of five months he presided at my lessons, while I stood quietly by, his spectator and admirer.

He continued with us, notwithstanding, three months longer, which his modesty made him think adviseable towards perfecting him for the public preceptorship to which he was destined.

Upon his return to Vienna the emperor directed him to commence the tuition of the Deaf and Dumb immediately, appointing him a house for the purpose. So rapid was the progress of his instructions, that within twelve months several of his scholars exhibited a public exercise, at which the principal noblemen of  
 the

the court were present, and at which they expressed their high satisfaction.

In the mean time information of all this having reached Mr. *Heinich*, teacher of the Deaf and Dumb at Leipfick, he wrote to the new instructor, assuring him that the Parisian method of tuition was not simply of no use, but absolutely detrimental to the advancement of his pupils, and urging him to abandon it.

We knew not till then that this Mr. *Heinich* had sometime before published a work in his own language, in which he boasted of being the first and only one who had invented and put in practice the true method of instructing the Deaf and Dumb, boldly taxing with ignorance or imposture all who had written upon the subject or had undertaken to instruct in that way before himself.

At accusations like these against the illustrious Wallis, Amman, Bonnet and others of reputation in the republic of letters, who could fail to be astonished? For my own part, far from taking umbrage at being implicated along with them, I should have considered Mr. *Heinich* as rather entitled to my thanks for classing me with such authors, had not my respect and gratitude as their disciple summoned me to vindicate them from the calumnious charges.

Moreover it was incumbent upon me to undertake a defence of the method of tuition adopted by the Abbé

*Storch*,

*Storch*, to prove, that His Imperial Majesty was not wrong in sending to Paris rather than to Leipfick for the principles of this art.

Such is the subject of the literary dispute which has taken place between Mr. Heinich and me. It would deserve little notice if it regarded only our two selves personally, without affecting the public good: but if my method of tuition be uselefs and detrimental to the improvement of the Deaf and Dumb: In the first place, the Abbé Storch at Vienna, the Abbé Sylvester at Rome, the Abbé Ulrich at Zurich, are all very much deceived, since they have no other principles than the principles of this egregiously defective method.

2dly. Mr. Dangelo in Spain and Mr. Delo in Holland will be very much deceived, since they can but instruct in those countries as they have lately been instructed themselves by our lessons at Paris.

3dly. The learned in England will be very much deceived if the project now in agitation of establishing an Institution at London, by subscription, similar to that at Paris, should be executed.

Surely this is a question of importance to the interests of humanity, and therefore having the first of claims to the attention of the learned Societies to whom we have submitted it. They cannot with any sort of decency pretend to be neuter between two methods so opposite as Mr. Heinich's and mine. If such is their design, I summon them to the tribunal of the public,



public, to whom by their silence they refuse information on a subject highly concerning the good of society.

As the statements which I had the honour of addressing to them for consultation may have been mislaid, I subjoin a copy of the pieces that were received by the Academy of Zurich, as well as of the answer which that Academy returned after a mature examination of them.

CONTROVERSY,  
BETWEEN  
THE TEACHERS  
FOR INSTRUCTING  
DEAF AND DUMB PERSONS:

*SUBMITTED TO THE JUDGMENT OF THE CELEBRATED  
ACADEMY OF ZURICK.*

---

TRANSLATED FROM THE LATIN.

---

THE following is a concise statement of the origin of the controversy between the Teachers for instructing persons who are Deaf and Dumb.

As soon as the Teacher of the Institution at Leipfick had learned that the Parisian method of tuition, which differed from his own, was adopted by the Teacher recently established by an imperial decree at Vienna, he laboured vehemently to persuade him that such method was extremely detrimental to the progress of his pupils.

This being reported to the Parisian Teacher, he addressed a letter in French to the Teacher at Leipfick, in which he attempted to invalidate all his objections.

AN

An answer was indeed returned by the Leipfick Teacher, but written in German ; and it did not touch upon any one of the points examined in the Parifian Teacher's letter ; whence he concluded that the former, if not wholly unacquainted with the French, was no better verfed in it than he himfelf was in the German ; and therefore that the amicable difcuffion of the fubject could not well be carried on without having recourfe to a common language.

The Parifian Teacher was, in confequence, induced to put his firft letter into Latin, which he transmitted along with a fecond in the fame tongue, although after fifty years' difufe he could not hope to write in it with any degree of purity.

But having nothing more at heart, for the fake of the future as well as of the prefent race, than to ascertain and promulge the fhorteft and readieft way of inftructing the Deaf and Dumb, and folicitous folety about the difcovery and diffemination of truth, he deemed a nice attention to ftyle of very inferior importance.

## LETTER

*To the Teacher of the Deaf and Dumb at Leipsick,  
from the Teacher at Paris, written originally in  
French, and translated by him out of that Tongue  
into Latin.*

Learned Sir,

IF you had perused a work published by me intituled, ‘ the Instruction of the Deaf and Dumb, or the way to Learning laid open by Methodical Signs,’ your epistle to the teacher at Vienna would not have been filled with such rigorous strictures upon this method, and his adoption of it. The signs made use of in our mode of teaching are not hieroglyphical, as you suspect : they are indeed a selection of such as are natural, or which have a ratiocinative connection, if I may so express it, with the things to be signified.

Permit me to produce the testimony of one whose opinion is of no small weight in matters of literature, the learned and judicious Abbé de Condillac, formerly Preceptor to His Serene Highness the Prince of Parma : in his ‘ Course of Education for a young Prince,’ in fourteen volumes, he has taken occasion to speak in the following terms respecting our method of instructing the Deaf and Dumb.

“ The

“ The Profeffor for educating Deaf and Dumb per-  
 “ fons at Paris, has contrived a methodical art, ex-  
 “ tremely fimple and eafy, for the language of Signs,  
 “ by which he gives his pupils ideas of every fpecies ;  
 “ ideas, I do not hesitate to fay, more exact, more pre-  
 “ cife, than thofe commonly acquired by the medium  
 “ of the ear. As we are left to judge of the fignification  
 “ of words, in our infancy, by the circumftances  
 “ wherein we hear them uttered, it often happens that  
 “ we take hold of their fenfe but by halves, and we  
 “ content ourfelves with this by halves all our life.  
 “ But fuch is not the cafe with the Deaf and Dumb  
 “ instructed by \* \* \*. His method of giving them  
 “ ideas which do not fall under the fenfes is entirely by  
 “ analyzing, and making them analyze along with  
 “ him. He thus conducts them from fenfible to ab-  
 “ ftract ideas by fimple and methodical analyfes ; and  
 “ we may judge what advantage his language of action  
 “ poffeffes over the articulate founds of our fchool-  
 “ miftreffes and preceptors.”

Had you been at all acquainted with our method,  
 you never could have inquired of the Viennian teacher,  
 as you do, whether a Deaf and Dumb fcholar, upon  
 being fhown in writing, *bring this book*, and then, *I*  
*wish you would bring that book*, would not be confu-  
 fed by the mutation of the formula ? No, learned Sir,  
 it would not confufe him in the leaft. (And here, I  
 truft,

trust, it will be pardonable in me if I talk a little of Grammar with a Grammarian.)

Our scholar having between his fingers a small stick for the commodiousness of pointing, would show, by carrying it successively to the several lines of a table constructed for this use, that the verb *bring* is the present tense of the imperative mode, and *would bring*, the imperfect of the conjunctive of *to bring*, a verb active, irregularly conjugated; he would proceed to show that it is put in the second person, because the discourse is directed to himself;---of the plural, because the idiom of our tongue requires this for politeness' sake, (as the German and Italian idioms would the third person singular);---of the imperfect, because, from the structure of the phrase, the action to be performed as the contingent of the verb *I wish*, although in reality future, is nevertheless considered hypothetically as a past consequence of the antecedent desire;---of the subjunctive mode, because the manner of speech is not direct, one verb being subjoined to another verb;---and of irregular conjugation, because the past time varies from the regular form. All this the Deaf and Dumb scholar will indicate in due order, unprompted and unassisted; convincing you, beyond a doubt, that he, is nowise ignorant of the rules of conjugation.

Further, if you had read over our said Institution, and had any knowledge of the language in which it is written, neither would your epistle contain three  
positions

positions so remote from truth as the following: 1. That the defect of hearing cannot be supplied by the medium of vision; 2. That abstract ideas can be infused into the minds of the Deaf and Dumb by no process of writing, nor assistance from methodical signs; 3. That such signs and words being incongruous to them must quickly be obliterated from their memory.

Allow me here to inform you, that all and every word, of ordinary use, is so firmly fixed in their minds that they can write down, without hesitation, whatever is dictated to them by methodical signs, out of a book opened at random, or a casual letter; a fact which His Imperial Majesty, the most unexceptionable, I presume, of all evidences, can testify, having seen it done at a visit with which he honoured our seminary at Paris. Finding upon the table certain themes in four languages, which had been inscribed prior to his entry, he cast a careless eye over them, as suspecting them to be performances not a little indebted to the teacher. I penetrated his thoughts, and immediately caused them to be expunged. Then turning to the monarch, I respectfully solicited, that if he happened to have a letter about him which he could suffer me to make use of, he would condescend to let me have it; that I would dictate it by signs, and he should see it literally transcribed by my pupils. His Majesty having complied with my request, and seen the result, just as I had said, was much surprized;  
but

but when I had requested and was permitted to set one of the pupils to dictate the letter by the same means, for the transcription of another, and when the monarch saw this likewise accomplished, he was lost in astonishment. Surely, learned Sir, no master in his senses would venture upon such experiments as these, (which are exhibited with us daily) unless his scholars fully retained every verb of frequent occurrence, and were adepts in the rules of conjugation, so as to place them properly in all the diversity of persons, numbers, tenses and modes required. I have only to add, that no students in the schools of philosophy or theology can take down with greater celerity the prelections of their professor delivered orally.

I am now to bring forward the testimony of a third, D. Linguet, a name well known throughout Europe. An observation of his that the Deaf and Dumb were but demi-automatons, drew from me the following lines to him.

“ I can no longer silently submit to an assertion,  
 “ which is somewhat extraordinary in one renowned  
 “ for talents like yourself, that there is no path to  
 “ learning besides the one by which you lead your  
 “ pupils ; whereas it is very certain that the access to  
 “ learning is not so circumscribed, and that there is  
 “ another path wide open to it. For does not reason  
 “ herself tell us, there is no more affinity between  
 “ ideas and the articulate sounds which affect our ears,  
 “ than



‘ than between those ideas and the written characters “ which affect our eyes.” The discussion of the subject followed.

This produced a visit from Linguet, a fortnight after; during which I requested him to propose, at his fancy, some abstract ideas to be delivered by methodical signs to the Deaf and Dumb. As, out of compliment, he referred the choice to me, I addressed him to this effect: “ *Intellect; intellectual, intelligent, intelligence, intelligibility, intelligible, unintelligible, intelligibly, unintelligibly, unintelligibility*; here are nine words all generated from Intellect, to be expressed by distinct methodical signs. *Comprehensible, incomprehensible, comprehensibly, incomprehensibly*; *Conceivable, inconceivable, inconceivably*; *Idea, imagination, imaginable, unimaginable*; *Faith, credence, credible, incredible, incredibly, incredulous, incredulity*: here, learned Sir, is a cluster of abstract ideas, which shall be left to your option.” After some little further contest of politeness he selected the word *unintelligibility*, doubtless conceiving it of greater difficulty than the rest. It was instantly rendered to the pupil and written down. Whilst he was viewing it with eyes of amazement, I thus resumed:

‘ Barely to produce the word you specified, learned Sir, is a mere nothing. I will now unfold to you the means taken to prompt it by methodical signs;

“the exposition will not detain you long: Five of these signs were fully sufficient to designate the word; and you saw with what celerity they were given.”

The first signifies ‘not an external, but an internal action;’ the second, ‘of reading the mind, that is, exhibiting the disposition of apprehending the things proposed to it;’ the third announces, ‘the possibility of this disposition;’ whence arises the appropriate noun adjective *intelligible*; which, being a concrete quality, is converted into the abstract by a fourth sign, forming *intelligibility*; and a fifth sign being added for negation, *unintelligibility* is produced.

At my solicitation, the learned person, (whom I have deemed it an honor to name,) selected five or six more words; but when I would have engaged him to proceed still to others, he said it would be superfluous, as he was perfectly convinced that I could dictate what I would by signs: and that he had only one desire left, which was, to know whether the Deaf and Dumb scholars who displayed such sagacity in rendering ideas communicated by methodical signs were able to define a *metaphysical idea*.

To satisfy him in this point, I wrote upon the table, “What do you understand by metaphysical ideas?” While I stood conversing with him, in no pain about the result of the question, one of the scholars presents a solution of it, in these terms: “By metaphysical  
“ ideas.

“ ideas, I understand ideas of things which are independent of our senses, which are above our senses, which cannot be perceived by our senses, which no-wise affect our senses.”

He had no sooner read over this answer, than he requested I would restore him to the good graces of the Deaf and Dumb, who, he supposed, undoubtedly bore in mind his degrading appellation of demi-automatons.

In pursuance of his wishes, I caused the following, which I dictated by signs, to be written: “ The learned gentleman confesses in all sincerity that what he formerly thought of you was inconsiderate, and now willingly retracts his opinion.”

He quitted me with an assurance that he would publicly attest what he had that day seen and heard. That he did not perform this, is not to be imputed to him as a forfeiture of his word, as all who are in the habit of reading the public prints know that it was not in his power.

If our Method had reached you, you would there have learned that, whenever we please, we deliver entire lessons solely by the movement of the lips, without any prolation of sound. By-standers hear nothing; and yet not a word escapes the Deaf and Dumb; what is lost to the ears of the former is caught by the eyes of the latter.

Thus it appears, learned Sir, that you have censured a Method to which you are an utter stranger:

but, so far from conceiving the least repentment at this, I am highly rejoiced that a learned Professor of the University of Leipfick should devote himself to the vocation to which my labours have been dedicated for many years. I cannot conclude my epistle without apologizing for its prolixity.

If you have an inclination to peruse my Method, I will readily transmit you a copy, and shall expect the benefit of your observations. I wish, with all my soul, that you or any one else could devise a more certain or more expeditious route, and I, treading in your footsteps, would thankfully acknowledge the discovery as a benefaction.

I pray God to preserve you, learned Sir, and am, with much consideration,

Your very humble Servant,

The Teacher of the Deaf and Dumb at Paris,

## SECOND LETTER

*from the Teacher of the Deaf and Dumb at Paris to  
the Teacher at Leipsick.*

THE letter which you sent me, written in German, I was unable to read, the characters being so exceedingly small; and if I could have read it, all my endeavours to turn it into French would have been unavailing. I entertained hopes, however, that some one of your countrymen might be found, amongst the number resorting to our seminary, who would translate it for me,

This was attempted by some, (that is orally, not in writing,) completed by none, and relinquished by all. Nor could I trust to the fidelity of the hasty translation which they did give; nor yet was it in my power, by reason of the great dissimilitude between your written and printed characters, to recur to my Dictionary to ascertain whether the genuine sense of your words had been interpreted.

That I have so long delayed the refutation of your objections, is therefore no fault of mine. A person of erudition, of whom I regret that I know nothing besides his benevolence towards the Deaf and Dumb and me, as their teacher, kindly afforded me his assistance, and at length, after all other attempts had been fruitless, has just favoured me with a complete version  
of

of your letter : and I do not lose a moment in taking up the pen.

As neither the German tongue is familiar to me, nor the French to you, it is necessary to have recourse to a language in which we are both better and more equally versed. Therefore my former letter, written in French, (which I conceived the properest language to use, as the most universal) I have now put into Latin, being persuaded that you understood neither that letter nor the ' Methodical Institution ' which I have published, your answer containing several things which you certainly never could have written if you had been at all acquainted with the French language.

The matters at issue between us, learned Sir, may be reduced to three principal points: 1. That my method of instruction is borrowed, as you think, from the publications of the learned Wallis, Amman and Bonnet: 2. That you have invented, as you assert, a shorter and readier way than ours of teaching the Deaf and Dumb; (There is this coincidence then between your method of tuition and the method practised formerly by Perreire, that they are both entirely different to ours): 3. That what is stated as being performed daily at our lessons, in the presence of learned people of all ranks and of every country, is impossible, as you conceive.

The first point I shall touch upon but very slightly, it being of small importance to me whether any one  
supposes

supposes me to be the inventor of my Method of Instruction, or conjectures that I have borrowed from the labours of others.

For the sake of truth, however, I am impelled to say, that I know of no one whomsoever who has made use of Methodical Signs before me, by which to exhibit, in a lively manner, the grammatical persons and numbers of verbs, with the exact discrimination of all their tenses and modes : nor do I believe that any one has ~~even~~ made use of the term ‘ Methodical Signs ’ in this sense, besides myself.

I should be glad to know in what author is to be found the exposition of an art by which, upon the characteristic sign of an Infinitive or rather an Indefinitive being given, not only all the persons, numbers, tenses and modes formed therefrom are distinguished, but even the nouns, both substantive and adjective, as well as adverbs, that are the ramifications from it, are distinctly expressed by peculiar discriminating signs, grafted upon the primitive sign of the root or infinitive.

I should be glad to learn what author has unfolded a plan for subjecting ideas of every species, not excepting metaphysical, to the optics, by means of analysis and the combination of signs.

If, notwithstanding, the invention of Methodical Signs for the tuition of the Deaf and Dumb should be assumed by others, it will excite no violent perturbation

bation in me, being less anxious about fame than about the public good.

*Hanc prior inveni Methodum, ferat alter honores.*

Let others honour from my labours claim :

I am no noisy candidate for fame.

But enough of this.

In the second place, you affirm, (that is to say, you imagine), that you have discovered a shorter and easier method of instructing the Deaf and Dumb than ours; being of opinion that, in training your pupils to the use of speech from the beginning, you open a wider path to learning than is afforded by my system, which makes written characters and methodical signs the basis of instruction.

Your sentiments on this point are in direct concurrence with those of Perreire, who, in a Tract written in French, which he presented to the Royal Academy at Paris, in the year 1751, speaks of himself thus :

“ He (Perreire) divides his institution into two principal parts, namely, Speech and Intelligence. By the first, his pupils are taught the art of speaking and reading the words of our language, the most general and frequent forms of speech being explained to them, along with the names of all things in common daily use, such as the appellations of the articles of food, raiment, and furniture.

“ By the second part they are taught every thing  
“ yet



“ yet necessary to complete their education, the propriety and variety of the meanings of words in speaking and writing, according their grammatical positions and the idioms of the language.

“ He takes only a few days to learn his scholars to articulate very distinctly.

“ The first branch of this course of instruction is finished in twelve months, or, at most, in fifteen, if the pupils are of tender years. To perfect them in the other part demands a much larger space of time.” Thus far Perreire; with reverence to whose manes be it said, that this mode of teaching is very ill calculated for the improvement of scholars, since it leaves them twelve or fifteen whole months without aliment for the mind.

Let us consider a different course; why not take the same road in instructing the Deaf and Dumb, that was trodden by the preceptors of all sorts set over us in infancy, nurses or servants, brothers or other relations, a little older than ourselves? All these with very little anxiety about our education, by contributing to it perpetually, gave daily and hourly improvement to our latent faculties.

These early domestic tutors would in vain have designated the surrounding objects, placed before our very sight, by their proper established names, unless they had directed our eyes to them by a manual or other sign.

This method they all pursued because it was natural; and thus three simple things, the emission of voice for the ears, the presence of objects, and the sight of them, constitute the vulgar means of tuition.

These are the precise outlines of our plan for educating the Deaf and Dumb. We find, it is true, one of the avenues to instruction, impassible; the ear is shut against us; but we have recourse to the eye, a window which is pervious to all sensible images, and by which their minds easily receive an accurate and durable impression of the various forms of letters.

At the same time that they are occupied with the alphabetical table of letters, they learn a manual alphabet, (or dactylologia, as Perreire terms it) distinguishing exactly every letter by different positions of the fingers according to rule and method.

What is called in Latin *litteras appellare*, in French *épeler*, in German *buchstabiren*, and in English *spell*, is executed, not by the articulation of the voice, but by these positions of the fingers corresponding to particular letters, and there is this difference remarkable between the two methods, that by the latter, the duller and more stubborn pupils show themselves as skilful in orthography as the brighter and more docile; the reason is clear:

Segnius irritant animos demissa per aures,  
Quam quæ sunt oculis subjecta fidelibus, et quæ  
Ipse sibi tradit spectator.

What

What we hear,

More slowly moves the mind than what we see.

For example, I write down the word *window*, and direct the eyes of my pupil thereto. He immediately applies his dactylological signs three, four, or, at most, five times, to each of the letters, as he looks at them; and by this impresses the number and arrangement of the whole fix so thoroughly upon his mind, that he can express them by his manual alphabet without seeing them, and, upon the word being effaced by the teacher, even replace it in characters formed by himself.

He is an attentive spectator who delivers to himself each letter of this word, in due order, which is rivetted in his mind by frequent recurrence in our public and private lessons, and conversations by methodical signs.

I am to remark, by the way, that the operation of teaching this word to a novice does not take up above two seconds.

As soon as the Deaf and Dumb have learned the whole twenty-six letters of the alphabet, by the dactylology, we immediately proceed to higher matters.

With regard to writing, we guide our pupil's hand at first; his penmanship being confined to our own inspection, we do not as yet mind the rudeness of the characters, if they are but perfectly distinct. In conjugating verbs and declining nouns, let him give us the inflections or terminations accurately and legibly,

and we may dispense with a fair hand for the present. This operation of writing is entered upon the second if not the first day of his instruction.

The pupil has daily two or three tenses of some verb set before him, which he learns by heart, and then writes them down, without the copy, with a crayon on the table. In one week the whole of the verb *to carry*, for instance, will be thoroughly fixed in his mind, inasmuch that he will be capable of exhibiting both in writing and methodical signs, all other verbs conjugated like it.

It is hardly conceivable with what avidity these studies are prosecuted by children of an age which is commonly delighted with nothing but play, and has no relish for the pleasure of emerging gradually out of the darkness of ignorance, or being lifted to the participation of social life and business.

Meantime we deliver, in succinct interrogations, the elements of religion elucidated by methodical signs, for our students to write down on the table the following day. This task they perform with wonderful alacrity; and such are their emotions at the knowledge imparted to them, that they shed tears of joy, from which we ourselves, at such times, cannot always refrain.

We inculcate these principles early upon each scholar individually; and also give prelections to them collectively, twice a week, upon the same subject: these

these the preceptor dictates by methodical signs, in the form of questions and answers, as before, each lesson consisting of about four hundred words, which are transcribed, by that mean, on a table five feet broad, which being then elevated like a rubric, is exhibited to the view of the whole fifty scholars.

Prayers being repeated by methodical signs, the regular explication of every word of the prelection follows, which is given about ten times over, first by the master or by one of the more advanced scholars, the rest looking on, then by others in succession till it descends to the younger and more unlearned. The signs which are executed exhibit not only the simple signification of the words, but their grammatical position as to tenses, modes, genders or cases; nor are appropriate signs wanted for adverbs, conjugations and prepositions. From the novices present on these occasions we require signs for the most common words only.

It is computed that, in the course of one month, upwards of three thousand words are made use of in these exercises, the greater part of which recurring frequently become indelibly fixed in the pupil's minds.

These minds, endowed by God with particles of his own divine essence, so capable of all sorts of learning, we are far from fettering for twelve or fifteen months in the dismal exercise of pronunciation, excluding

cluding them from all science as if they were brute beasts void of intellect, instead of fellow creatures having an equal portion of reason.

I cannot help thinking that we are bound, as a solemn duty, for the neglect of which we are answerable to God Almighty, to lead those with whose education we are entrusted to a knowledge of the great truths of religion, and of the Author of our being, with all reasonable expedition; so that, should they be early snatched from this life, we might yet hope that they were sufficiently cleansed and purified by the spiritual rites ordained by our Saviour for the attainment of everlasting felicity; which may very well be done without entering into the depths of those sacred mysteries.

Whatever Perreire may say, that mode of education is surely best which earliest calls forth the faculties of the soul; that, surely, least eligible which is most tardy in dispelling the shades of ignorance.

If indeed the length of the route were to be compensated by a smoother road, or enlivened by the prospect of a more successful journey, I might then admit its title to preference.

But the road by which he leads his pupils is as rugged as it is long: he sets them on a journey equally tedious and oppressive. The intolerable wearisomeness might be somewhat alleviated by supplying a little recreation to the mind, bringing it by ever such slow degrees

degrees from darkness into light. But, lamentable to say ! it is only time to speak ; the time to think is not yet come : while the bonds of the tongue are unloosed the mind is left a prey to ignorance and inanity.

What is the egregious doctor about all this time ? why, performing the functions of a mere ordinary schoolmaster, which, unless he had a mind to dazzle the ignorant by a little quackery, any body else might perform just as well as he ; for bright parts are so little necessary to this mechanical part of tuition, that it has been extremely well executed by girls, who, after a few preparatory instructions from us, have become successful preceptresses of Deaf and Dumb females, their companions. In this operation patience is the great desideratum ; learning is superfluous.

Supposing the master and scholar spend two hours a day, one in the morning and one in the afternoon, in this ungrateful labour, to the completion of which Perreire allots twelve or fifteen months, how (to pass over the inevitable weariness and disgust that will constantly attend their lessons) how will the scholar, who has no exercise for his intellect, pass the residue of his time ? He will feel all the torments of lassitude ; he will yawn ; he will be oppressed by the length of the day, unless taken up with idle trifling amusements, and will moreover be able to do nothing without the help of his instructor.

But we, as we have already said, administer nourishment

ishment to his mind from the very outset, and furnish uninterrupted supplies all along.

Perreire, undisturbed by rival or opponent, quietly flourished four and twenty years in the glory of a system constructed on no solid foundation: it was at length attacked in my 'Methodical Institution,' published in 1776. Although he declared his resolution of defending it as soon as his leisure would permit, no defence has ever appeared. He must have been mightily rejoiced, could he have foreseen that you, learned Sir, would become a champion in his cause.\*

\* Rousseau has the following passage in his 'Essay on the Origin of Languages:'

"Mr. Perreire and those who, like him, teach the Deaf not only to speak, but to understand what they say, are forced to teach them previously another language, not less complicated, by the aid of which they may comprehend that."

Upon which his last editor, who designates himself by the signature G. B. has this observation:

"Mr. Perreire, a Portuguese, is the first person in France who devised and carried into practice that admirable method which has been since perfected by the Abbé de l'Epée. It is but just to consecrate the name of the inventor, which has been rather too much overlooked."

*Œuvres de Rousseau, 8vo. tome xix. edit. 1792.*

But the accuracy of one point of Rousseau's position is questionable, as it would appear in this Controversy that Perreire did not make use of any such 'previous complicated language', which seems an allusion to methodical signs. And as the Abbé here proves himself the condemner, opponent and overturner of the system of Perreire, it is difficult to conceive in what he could be indebted to it, or how he can be said to have 'perfected it.'

In



In entering upon this discussion, I am to premise, that although I disapprove both of your mode of tuition and of his, I do not confound the one with the other.

There is this coincidence in them, that you both contend for the Deaf and Dumb being taught to speak before they are taught the knowledge of words and things. To oppose this has been my chief aim all along; and I proceed to controvert your particular objections to the opposite method.

"Words," you say, "whether printed or written, resemble heaps of flies' or spiders' legs: they have no form nor figure which, while absent, the faculty of our imagination can represent to itself: hardly can we exhibit to our mind in any fixed and determinate shape, a single separate letter, much less an entire word."

You take the word *Paris* as an example, and deny the possibility of conceiving a clear and distinct idea of it with the eyes shut, or, if the expression may be allowed, that it can as easily be read so as upon paper; and you confidently offer a thousand to one against the practicability of picturing this entire word to the mind, under such circumstances.

Thus the inestimable invention of letters, of which the greatest writers of all nations have spoken in terms of highest admiration, holding it to be of little less than divine origin, you do not scruple to debase

by a comparifon to unformed heaps of flies' or fpiders' legs.\*

I fhould not have wondered fo much if Perreire had made ufe of this extraordinary and unheard of comparifon in favour of his method ; a comparifon worthy of fuch a fubject.

But you, who contemn all former methods whatever, not as merely ineffectual, but as pofitively detrimental to the advancement of the Deaf and Dumb ; you, who announce a new method, invented by yourfelf, which is to fuprefede thofe of all other teachers, what road to learning have you difcovered which we may purfue as you lead the way ? Truly I fhould not have readily believed it if your fingular comparifon had not fo unexpectedly difclofed the fecret.

Your epithet of *new* would not, however, have been admiifible with Perreire, nor yet with his learned predeceffors Amman and Wallis.

And fhould this Controverfy of ours ever find its way to the public, I will venture a thoufand to one, myfelf, that every perfon of talents and erudition will give it againft you.

\* There is an expreffion of this kind in French to fignify diminutiveness, or exility.

“ Brother Voltaire's eyes are very fore ; he has injured them in poring over Corneille. He has been obliged to ftudy him in a fmall fly-legged edition, (*petite édition en pieds de mouche*).”

Letter to M. Damilaville. — 20th July, 1762.

You

You suppose, learned Sir, but without proof, that the form assigned to each letter is not so distinguishable by its proper character as not to be confounded with the forms of other letters.

I need only appeal to the Deaf and Dumb themselves for evidence against you in this : many of them are so perfect in the different forms of letters, the very first day of their tuition, that they throw aside the alphabetical table, and give every letter as called for on the fingers, in this manner : the thumb and little finger turned down, the remaining three fingers close together to signify *m*, in which there is an evident similitude of shape ; the third finger subtracted for an *n* ; these two fingers elevated to give an *u* ; the forefinger and thumb joined orbicularly to make an *o* ; and so on. Therefore, upon seeing your word *Paris*, if you efface it, they restore it in writing if a pen or pencil be at hand, and, if not at hand, express it by the positions of the fingers corresponding to each letter.

I am very much inclined to doubt, learned Sir, the aptness of comparing the capital letters which we see over the gates of temples and public edifices to heaps of flies' and spiders' legs : for they leave very sensible figures in the mind, which, upon occasion, are easily reflected by the force of imagination innate in mankind. These large characters we make use of in the initiation of our scholars, gradually diminishing the

size ; but, whether we use large or small characters, the same ideas remain ; nor has it once happened to us to recommence our instructions for the small characters after the large have been learned.

As to the assertion which you introduce by offering to lay a thousand to one that the entire word *Paris* cannot possibly be depicted to the thought, I must take the liberty to say that you are under an egregious mistake, because you consider the letters abstracted from the subject to which they are adherent, (to use logical terms), and then suppose that, their colour being fled, the letters themselves cannot be apprehended by the imagination, because this faculty can exhibit nothing to itself but by forms or images obvious to the senses.

Now the truth is, that letters, whether printed or in manuscript, never do offer themselves to the mind independant of the subject or substance on whose superficies they are wrought, so that they always act upon the imagination clothed, as it were, in black or in white ; and there is no more difficulty in reading them purely by our minds than when presented to our eyes in a book or loose paper.

This will be fully understood by observing, that our imagination is endowed with the faculty of representing to itself as distinctly the forms of objects once perceived by the sight as if the objects themselves were present : it has eyes of its own to the full as quick as the eyes of the body.

Let

Let your own word *Paris* stand for an exemplification. As our eyes do not confound the five letters of which it is composed on beholding them in writing, neither does our faculty of imagination blend them one with another, but can exhibit them to itself fabricated in gold, in silver, in bronze, in stone, or in wood, coloured white, or black, or green, or red, formed in characters large or small: and this power which we derive from nature can exercise itself over still longer words, provided they are attentively, not transiently, viewed.

Who that has ever consulted the strength of his imagination, or tried what it is able to effect, can be ignorant of this power?

Again, as we apprehend an entire proposition with greater celerity when the eyes see it in printing or in writing than when it is conveyed to us by the voice, so likewise does the faculty of our imagination exhibit to itself words more rapidly than they could be pronounced, whatever the size of the letters; as, for instance, the following, sculptured over the porches of our temples in characters a foot and a half big: PAVETE AD SANCTUARIUM MEUM: EGO DOMINUS.

We are now to investigate what you would substitute instead of our very easy method for the acquirement of knowledge.

I will here bring forward your own expressions. "My pupils," you say, "learn the art of reading,  
" and

“ and of giving the distinct, audible sounds of words,  
 “ with understanding. They think of their articulate  
 “ language both sleeping and waking. Any one may  
 “ converse with them, only taking care to utter his  
 “ words slowly. Written language is fixed in their  
 “ minds by the prolation of the voice ; though they  
 “ cannot perceive by their ears, they do by another  
 “ sense, which is a matter quite indifferent in itself.  
 “ In the beginning their utterance is wretched ; but  
 “ in the course of two or three years they speak clearly  
 “ and distinctly, and at length learn even the art of  
 “ declaiming.

Therefore, learned Sir, the word *Paris*, (still to make use of your own example,) which is so instantaneously caught up by my pupils’ imagination, that, if effaced, it cannot be restored with near so much celerity, your pupils are unable to fix in their minds until you have taught them the various positions of the throat, the tongue, the teeth, the lips and the jaws requisite for articulating each letter of the word ; and when at length they do utter, they are incapable of judging whether their prolation is right or wrong, since their ears are insensible to what they pronounce.

Supposing, however, what is so problematical, that they happen to be successful in the articulation of this word, their faculty of imagination, it seems, has not the power of recalling the word to their mind unless  
 the

the same letters, under the same arrangement, be again exhibited to them, and the same modifications of the organs of speech corresponding to each letter again executed for the sake of finding it out by the contact of the tongue with the internal parts of the mouth : a method most palpably tedious, difficult and uncertain.

‘ Your pupils,’ you tell us, ‘ think of their articulate language both waking and dreaming.’ I must confess I do not altogether comprehend the meaning of dreaming in one’s articulate language. It should seem then, that a Frenchman dreams in the French language, an Italian in the Italian language, a German in the German language. Now I very often dream in no language at all, for it frequently happens that I dream of things for which there are no names in any tongue which I know ; for instance, divers phantoms, which are the mere creation of Fancy. It sometimes happens also that I dream of things which I have really seen awake, and yet am quite ignorant of their denominations, such as numberless tools of artificers, &c. and even with respect to others, whose names are familiar to me, it often happens that their images or semblances arise in my mind, in dreams, without the least idea of their names in any language : nor is this any wise extraordinary, when it is far from uncommon to think of things purposely and  
attentively

attentively when awake, the names of which we strive to recollect in vain.

I rejoice, but am not surprized, learned Sir, that your pupils, in the space of two or three years, speak clearly and distinctly, and at length learn even the art of declamation. At the end of my Methodical Institution you will find a Latin oration consisting of five pages, which was recited or declaimed, with exact propriety, by one of our pupils, deaf from his birth, before a numerous and splendid audience.

I now come to the third point of our controversy. It seems impossible to you for the Deaf and Dumb to retain in memory all the words which exhibit our cogitations, and to render those words in writing by signs corresponding thereto, shown to them by their master, their schoolfellows, or others.

I must here observe that this was never affirmed by us of all words whatsoever, but only of those used in common conversation, in our public or private lectures on Religion, and in books of morality: as to words peculiarly consigned to the higher sciences, or exclusively belonging to particular arts, whether liberal or mechanical, of these the teacher takes no notice to his pupil, unless cursorily; nor can it be of much consequence if the pupil should forget or be ignorant of words of this latter description, it being quite enough for him to retain those which suffice to conduct the mass of mankind honestly and uprightly through life.

That



That words generally useful and necessary are dictated to the Deaf and Dumb by methodical signs, can be testified by witnesses of every country, (many of them persons too acute for me to deceive, even if I would) who have seen it done out of a book or a letter. Every day there appears at our lessons some one or other distrustful of popular report: if they come, they do not depart incredulous; and before many years elapse there will not be a single person to call in question the practicability of the operation.

Out of a thousand testimonies, I shall content myself with that of Perreire, who upon beholding a letter which he had furnished dictated by signs, broke out into this exclamation: "I should not have believed it if I had not seen it!"

Perreire might unquestionably have dictated the same to his own scholars, but with this difference, (which you will please to note), that upon indicating, by means of the dactylology, each letter of the several words, his pupils would indeed express them in writing, but without any conception of the meaning of such series of letters.

But Methodical Signs are of no language; they express no words, nor yet letters: they signify Ideas, which the scholar apprehending expresses in his own language, whatever that be, and in his own words; nor can he possibly do otherwise than under-

stand the sense of a word chosen by himself to be written.

The difference between his method and mine was perceived in an instant by His Imperial Majesty : for upon dictating, by the dactylology, to one of my female pupils, these words in German ; *es sey fern von mir, dass ich mich rühme, dass allein in dem creutz ;* (God forbid that I should glory, save in the cross) ; and desiring her to declare the meaning of them by Methodical Signs, she answered that she could not understand them : by which the emperor saw that the said method was merely mechanical, and that the same answer was to be expected when the words of any language was dictated to a Deaf and Dumb pupil by dactylology.

You are not, however, to gather from this that we reject the use of Dactylology altogether : where necessary, we have recourse to it, namely, to express what are called proper names of men, countries, cities, &c. which, having only an arbitrary signification, cannot be exhibited, like the other words of a language, by methodical signs.

His Imperial Majesty witnessed another experiment of our art. Five Deaf pupils being placed in such a manner that what was written by one could not be overlooked by the rest, I selected from a preceding exercise a proposition comprised in about ten words ; these I indicated by methodical signs, and the proposition

fiction was fet down by one in French, by another in Latin, by a third in Italian, by a fourth in Spanish, and by a fifth in English: which however did not surprize the emperor, who knew that I had indicated not letters nor words, but ideas only, which being common to all countries and all languages, may very easily be expressed by him who apprehends them, in any language familiar to him.

This will serve for a proof, learned Sir, (pardon me for digressing a moment) of the truth of my assertion, that out of methodical signs it would be possible to construct that universal language so long a desideratum with the learned, by the medium of which people of different nations meeting, any where might be able to hold converse, each interpreting in his own tongue the propositions of the others. This might be brought about if in all the schools of every nation the different masters and tutors were to be ordered by government authority (and the learned Abbé de Condillac professes his wishes that they were ordered) to suffer no word to pass without teaching an established methodical sign for it.

Here I cannot silently overlook what has been objected to this scheme by more than one learned person, which is, that persons exhibiting an entire proposition by methodical signs, will not observe an uniform mode of construction or phraseology; that the structure of different tongues is so dissimilar, that if, for

instance, a person should express himself by methodical signs, executed in gestures, according to the order of the French tongue, neither an Italian nor a German could follow the sense of the proposition so exhibited.

To solve this difficulty, I shall suppose a certain number of persons together who have been brought up to the use of methodical signs from childhood, and as well versed in them as a Frenchman or a German in his vernacular tongue: this being admitted, let us next consider what would take place if somebody should express a proposition or phrase in French to a dozen Frenchmen, proficient in Latin, for the purpose of its being rendered by them severally therein.

Not one out of the twelve would be found to adhere to the order of the French phrase; not one whose Latin phrase would be identically the same both in the choice and arrangement of the words: a sensible interpreter would not think of preserving the order or phraseology of the French, but of rendering the precise sense of the proposition.

It will be just the same with every phrase or proposition in one language rendered by methodical signs to be understood in another, let those languages be what they may: the interpreter, without regard to the order of the gestures or signs, will take care to put the ideas exhibited to him by these signs into proper phraseology of speech and writing.

I now

I now return to your epistle, learned Sir. You state, towards the conclusion of it, that two hundred Deaf and Dumb persons have been habituated by you to speech; that by your education of them they have become members of society, and some of them even skilled in arts liberal as well as mechanical. But here, in Paris, the Deaf and Dumb, without any instruction from us, exercise trades of all sorts after remaining a certain time under proper masters, to be initiated in the mysteries of their respective callings: therefore I cannot see how we can justly assume any merit from their discovering such kind of skilfulness. Nay, it sometimes happens that native propensity and talents alone supply the place of a master, and that the Deaf and Dumb self-taught in a particular art show much greater skill in it than those who have served an apprenticeship to it.

I congratulate you upon living under a prince who warmly patronizes your institution, and who, you say, hath assigned you a house and necessaries, along with a handsome salary,\* in addition to emoluments that daily accrue to you from your vocation.

As to myself, Divine Providence was pleased to provide for me so liberally from my birth, that it would be ingratitude in me towards that Being who is bountiful of his own and just to ours, if what I

\* The Latin is, 'quadringentos annui redditus nummos assignavit.

received gratuitously I did not also gratuitously impart.

I shall never recommend the Viennian instructor to teach his pupils himself the art of speaking ; but only to capacitate other masters to prosecute this mechanical branch, while he himself superintends more useful and more important studies.

Whatever be the difference of opinion between us on these matters, it diminishes nothing of the consideration with which I shall ever be,

Learned Sir, ..

Your most obedient Servant,

THE TEACHER OF THE DEAF AND DUMB,  
*at Paris.*

ANSWER

## ANSWER

*of the Teacher of the Deaf and Dumb at Leipsick.*

Noble and Reverend Sir,

ALTHOUGH I greatly esteem the letters which you lately did me the honour to address to me, I cannot but confess that our notions touching the most eligible manner of instructing the Deaf and Dumb are wholly at variance, and, I very much doubt, will never be reconciled.

I stated, in my letter to you, that I had perused and examined not only your Method, but the schemes of all others who had produced any thing worth notice on the subject; that twenty years ago I taught by means of Dactylology; but that no other method can compare either in point of facility or solidity with that which I have invented and now practise: for mine is built entirely on articulate, vocal language, and upon taste which supplies the place of hearing.

But in order to confer with you respecting my method of educating the Deaf and Dumb, and disclose something of the invention, it is indispensably necessary that you learn the mode of tuition from myself; which would require you to live on the spot with me at least half a year.

My

My method of tuition corresponds in nothing with the mode adopted by Perreire, Deschamps, and others of note, save in the language which is expressed in writing, and then only as this written language is considered to be a copy or imitation of the sounds of articulate language.

In my method of instructing the Deaf and Dumb, articulate language is the fundamental point; the hinge upon which every thing turns. By means of this, to which ideas of various kinds are annexed, they acquire a large stock of conceptions and cogitations, and proceed from the sensual to the intellectual world. In a word, they think by sensations acquired by art, and by representations of things cohering with those sensations, which conjointly and separately influence and operate upon their faculty of affecting and repugning, and produce the arbitrary cause of their thinking and acting: all which I have more fully discussed in my *Observations concerning the Dumb*, written in German, and published in the year 1778 by Herold, bookfeller in Hamburgh.

My Deaf pupils are taught by a slow and easy process to speak both their vernacular tongue and foreign languages with a clear and distinct voice, from habit and from understanding, just as well as those who enjoy the faculty of hearing. Then they learn arts and sciences in every branch, except a real and complete knowledge of sounds, of which, however, they  
acquire



acquire a comparative, though obscure and imperfect, idea from the undulations of water, and other motions of a similar nature.

Thus my pupils not only study various arts and sciences, but you may converse with them by word of mouth on objects relating thereto, and dictate to those who handle the pen : these are circumstances known every where as well as here, and which have been witnessed by many princes and men of learning.

If you suppose that I make no use of the dactylology in my tuition, you very much mistake ; I use it, however, only for the combination of ideas : but the signs which serve for the communicating of thoughts among my pupils consist in language articulated and expressed in writing.

The method which I now pursue in the tuition of the Deaf and Dumb was never known to any one besides myself and son. The invention and arrangement of it cost me incredible labour and pains : and I am not inclined to let others have the benefit of it for nothing.

By right, the publication of it should be purchased of me by some prince ; and I defy all the casuistry in the world to argue me out of money that I lawfully and laboriously gain. Such of the Deaf and Dumb as are poor, I instruct gratis : while I make the rich

pay in proportion to their wealth ; and I often receive more than I demand.\*

Adieu, Reverend Sir. I request your favourable opinion, and beg to assure you of my respect.

S. HEINICH.

*Leipsick,*

*12th July, 1782.*

\* This answer of the Leipfick Teacher is deficient in clearness and connexion in the Latin. In the Decision of the Academy of Zurick, it will be seen, that the compositions on the part of Mr. Heinich, even in German, are complained of as mysterious and unintelligible.

*THIRD and last Letter of the Parisian to the Lipsian Teacher.*

Learned and Reverend Sir,

IF you had not attacked the Method of instructing the Deaf and Dumb adopted by the teacher at Vienna, denouncing it as useless and prejudicial to their advancement, I should never have thought of comparing that method with yours. I have been a defender, not an assailant.

I cannot sufficiently admire the offer you make me, (to which, I am sure, I was very far from any intention of giving rise). — Your words are, “ In order to “ confer with you respecting my method of educating “ the Deaf and Dumb, and disclose something of the “ invention, it is indispensably necessary that you learn “ the mode of tuition from myself, which would require “ you to live on the spot with me at least half a year.”

It will not, I hope, be offensive, learned Sir, if I decline this your voluntary invitation.

What I can, with great ease, in the course of a fortnight at most, qualify simple females to teach, I have no need to learn myself during six whole months.

And with regard to your own method, which you

deem a secret to all mankind, save yourself and your beloved son, pardon me, learned Sir, in saying, that, in the presence of you or any one deputed by you, I will be bound, not to learn, but to *teach* it, to any rational creature endowed with the faculty of hearing.

As I was yet uninformed with respect to your process in teaching the art of speech, I forebore in my former letters to say any thing about it : but the mystery is revealed by yourself in the following words :

“ My method is built entirely on articulate, vocal language, and upon taste which supplies the place of hearing.”

We pursue this course too ; but then we do not denominate the internal contact of the various organs of speech *Taste*. Nor would this term be sanctioned by physicians. For Taste is one of the five senses, serving only to discriminate flavours. Whether the organs of it lie principally in the tongue or in the palate is a matter of dispute : that they reside in both is most probable, and most consonant to daily experience.

Now no internal contact of the organs of speech produces a flavour of any kind ; but merely a sensible commotion, which is quite foreign to the sense of Taste.

Our office is, to raise this sensible commotion in the organs of the Deaf ; and to habituate them to it, by unremitted attention, until they can effect it without our interference.

To

To perform this, we find no need of a golden nor yet of a silver instrument. We leave such idle apparatus to Perreire, to make a parade before the ignorant, and accomplish our business by the proper application of our hands and fingers in necessary cases. We do not, like him, give our lessons in mysterious secrecy, but before as many spectators as chance may bring; and at the same time take the opportunity of showing the friends of such of the Deaf and Dumb as are unable to attend our school, how to instruct them at their own homes.

I leave you to judge from all this, learned Sir, whether it would not be unnecessary for me to undertake a journey to Leipzick.

One thing, to say truth, a good deal surprizes me in your last letter, which is the passage where you say, that ‘you make use of the Dactylology for the combination of ideas;’ those are your own words. By so plain a confession it must be manifest to every intelligent person, that this system of yours is merely mechanical; that it does not compare ideas with ideas, but words with words. For what is dactylology but a series of letters indicated by different positions of the fingers, which, although they can very well express the words of a language, can by no means unfold their signification?

The teacher, therefore, dictating by dactylology, (with as much velocity, if you will, as a skilful musician

cian

cian running over the keys of an organ) the pupils, I grant, will accurately render every word delivered to them by the respective positions of the fingers ; but what that series of letters signifies they will not understand ; they may, by such means, draw out an answer with perfect congruity to any question ; but this answer will be a picture with the subject of which their minds will be unacquainted. They will seem very learned, but, in truth, will be no more than faithful amanuenses.

Adieu, learned Sir. If we were not so many leagues asunder, I should certainly be tempted to pay you a visit.

I am,

Your most obedient,

Humble Servant,

THE TEACHER OF THE DEAF AND DUMB,  
*at Paris.*

DECISION

## DECISION

OF THE ACADEMY OF ZURICK, IN AN ASSEMBLY  
OF ITS MEMBERS, ON THE CONTROVERSY ARISEN  
BETWEEN THE TEACHERS OF THE DEAF AND  
DUMB.

*The Rector and Fellows of the Academy of Zurich  
assembled, to the illustrious Abbé de l'Épée, Foun-  
der of the Seminary for the Instruction of the Deaf  
and Dumb at Paris, S. P. D.*

WE deem ourselves highly honoured, most benevo-  
lent Abbé, that you should have singled us out from  
other Academies, to refer to us your disputation with  
the learned Heinich. And, although it might seem  
to some, that, as the major part of us had no other  
knowledge of the art of educating the Deaf and Dumb  
than what had been gathered from common fame or  
hearsay, we were not the properest persons to decide  
upon such matters; yet, as it is far easier to appre-  
ciate the excellence of an invention than to be the  
inventor, we have not suffered ourselves to be intimi-  
dated, nor to decline the office to which, for the in-  
terests of humanity, you have thought fit to call us.  
Moreover, having now diligently inspected and ma-  
turely weighed the subject of the Controversy between  
you

you as discussed in your correspondence, together with the publications of both on the tuition of the Deaf and Dumb, no judges, we are confident, could bring to their decision a more extensive and scrupulous investigation of the cause than we do: Wherefore we proceed to give our free and impartial opinion.

The matters in contention branch into two parts: first, the affirmation of Heinich, that all who have given instructions for the tuition of the Deaf and Dumb before himself, have lost their way, and missed the right path, you not less than others: next, his assertion, that he hath discovered, and is the only one who now practises the true, proper method of tuition. Setting aside the precepts and practice of others, we shall confine ourselves to a consideration of the method invented and practised by you, with general applause, and of the objections which Heinich has made to it.

The signs which you employ in the tuition of the Deaf and Dumb, are, in Mr. Heinich's estimation, utterly vain and fruitless: for since letters, syllables, and words are but symbols, not of things, but of the various sounds by which these things are signified, he does not see how it is possible to convey the notion of any thing, by means of signs, to those who are destitute of the sense of hearing; because, says he, the fact is this: that in the perusal of a piece of writing we do not draw our notions of things absolutely



lutely from the letters and words delineated, but from the sounds which recur to the mind thereby, and which are the direct channel for the transmission of knowledge : this, says he, is the case even in our meditations ; for the work of cogitation is always performed by the sense of words, not written, but pronounced, the sound of them being habitually revived by fancy. Sound, he contends, is therefore not only a sure, but an indispensable help to thinking ; and by which alone the forms and figures of things presented to the mind can be retained, revolved, connected, combined, and compared. Since they who want the faculty of hearing are deprived of this necessary help, the grand object seems to him to discover what is best calculated for a substitute ; and this he professes to have found.

He was aware it might be objected, that, in thinking, we employ the sounds instead of the figures of words, more from habit than from nature or necessity, because we learn to speak before we learn to read ; but that there is no reason why the notions of things may not be introduced into the minds of those who are Deaf and Dumb, by the eye, in written symbols, without the ministry of another sense. He has therefore answered this objection by a downright denial of its practicability ; supporting his denial upon the following position : that the forms of written words cannot be revived by our fancy or memory so as to

become equally perceptible to the mind in the dark, or after their removal from the sight, as when actually present to the eyes. Strive how we will, says he, to restore any form, we shall be able to produce nothing but what is obscure, and as if it were seen through a fog. The thoughts being intent upon any particular letter, the images of all the rest vanish; every trace of them is instantly swept away from the mind. This he considers to be so certain a truth, that, he contends, nobody can figure to his mind even the five letters composing the word *bread*: whence he deduces that visual instruments or agency, the most inconstant and fluctuating of all others, being at the mercy of every casualty to alter or expunge, must be the worst adapted to elicit the powers of intellect.

This, if we do not mistake, is a summary of the arguments employed by Mr. Heinich in combating your allegations; and attacking your system. That there is some truth and much acuteness in them, we do not deny; nor, probably, will you. The force of them with regard to the points in dispute is a very different question.

Although his observation concerning the tardiness of fancy in renewing the forms of written letters and words to the mind may be right enough with respect to us who hear, we have our doubts whether it will apply to the Deaf and Dumb. Mr. Heinich must very well know that, generally speaking, all who are  
deficient

deficient in any one sense have the rest in greater vigour: it is therefore natural to suppose, that more lively and prominent images are formed in the fancy when, by a diminution of the number of the senses, the energy of the mind is compressed and less dissipated; when, by a subtraction of some of those disturbances which distract thought, the attention is more condensed and sharpened: to which we may add, that necessity forces us upon some method of making up the loss of what we want by means of what we have.

Supposing, however, we were to give up all this, and to admit that in the progress from written symbols to cogitation, the intervention of some third kind of signs were just as necessary to the Deaf and Dumb as to us who have the sense of hearing, still it does not appear that this concession can in the least affect the merit of your system of tuition, since it is not carried on by means of writing alone, to the exclusion of all substitute for sounds, by whose ministry the passage from written words to the apprehension of things may be facilitated. For are those signs to pass for nothing which you term *methodical*, by which you signify, with the utmost accuracy, not only all objects daily before our eyes, but even things the most abstruse, and ideas the most remote from the acquaintance of the senses, rendering them as visible as any garment on the body? This incomparable art which you have

cultivated and brought to a degree of perfection that is incredible, is above all praise; nor have we any fear, in so saying, that the learned and judicious will think we exaggerate. This part of your excellent work has thrown the clearest light on many things which had been doubtful or obscure to us before our perusal of it: and, indeed, such admirable acuteness of intellect and exactness of instruction are every where displayed, that *an acquaintance with that publication, we conceive, would prove highly useful to all who are concerned in the tuition of youth, not merely of such as are Deaf and Dumb, but of those that possess every one of their senses.\**

We should have concluded Heinich to be totally ignorant of this invention of Methodical Signs, if he had not made express mention of it in his printed attack upon your method: and even now, all we can believe, is, that his knowledge of it is not derived from the perusal of your book, but only gleaned from vague report, without any view of its efficiency, consequent-

\* "Quam quidem artem tuam incomparabilem, ac suprà quam credibile est, abs te excultam perfectamque, si dicamus omni laude esse majorem, non veremur ne cuiquam rerum perito atque intelligenti nimium videamur laudasse. Ita quidem nos affecit ea pars operis tui præclari, ut nobis, antea videlicet, de multis rebus dubitantibus nunc certè lux quædam affulgeret clarissima: atque ita ibi cùm ingenii tui acumen tum disciplinæ adcuracionem fuimus admirati ut ejus libri lectionem iis omnibus qui in instituendis infantibus nullo sensu carentibus versantur, utilissimam fore judicaremus."

ly, without any foundation for a judgment about its utility or inutility in education. It is clear that such a view of it must have convinced him, that the forms of written letters and words are no more symbols of things themselves to your scholars than to us or to him : but as, to us who hear, writing is the vehicle of speech, and, by that mean, of ideas and notions ; so, to the Deaf and Dumb, writing is only the reminiscence of methodical signs, which is their speech. And as none of us learned to read or to write in order that he might learn to think, neither, we presume, do you propose writing as the instrument for eliciting the powers of thought and reason in the minds of your pupils. Vocal language was our conductor to thought and reason ; methodical signs, which you have so admirably contrived as a substitute for speech, is theirs. You might, no doubt, instruct your pupils by signs alone ; but you wisely call in writing as a powerful auxiliary in the cultivation of their minds. Mr. Heinich's objections on this point consequently fall to the ground.

On the other hand, if the operation of thinking be effected in us who hear chiefly by the mental renovation of sounds, neither can your pupils be said to be destitute of a similar medium to effect that operation in them, to wit, signs, which serve to carry on conversations upon all subjects ; for a view of letters and words is to them but the mental renovation of their  
speech,

speech, producing the immediate reminiscence of the signs established for things.

Accordingly, *they* transform written words into signs, as *we* do into sounds; and, by such transformation, both apprehend the meaning of what they see in printing or writing, and perform the function of meditation. Meditation, therefore, is not carried on with them by letters, but by those signs which we have before observed to be their speech.

It may possibly be asked, whether the signs which constitute this speech are a complete succedaneum for sounds or vocal language, of which they are designed as the substitute? Of this there will be no reasonable doubt, if it can be manifested that they form a language as easily retained in mind, and not inferior in precision and extent to that which enters at the ear, by the vehicle of sound.

And that this is the case will be admitted without difficulty, unless it should be thought that symbols established by mere arbitrary compact, without any natural or necessary analogy to the things which they signify, penetrate the mind with greater facility, and leave deeper impressions there than those which are natural, that is, which have an imitative expression of the form or matter of the respective things they designate. But the reminiscence of *things* is much easier than that of *words*, even to us who hear. Although every body can give the substance of a passage  
they

they have juſt read or heard, if they underſtand it, very few can repeat the identical words which they read or heard. Again, ſeveral perſons hearing the ſame diſcourſe will, on relating it, all differ from each other in their expreſſions: by which it is plain that the memory lays hold of things better than of words. Whence it demonſtratively follows, that thoſe ſigns are moſt eaſy to retain in mind which have the neareſt relation to things themſelves; and that yours come under this deſcription, ſurely no one who has peruſed the publication in which your ſyſtem of tuition is laid open, can doubt or deny. The ſigns you employ are thoſe which nature herſelf hath aſſociated to things, and which all Deaf perſons uſe ſpontaneouſly, ſome of them with conſiderable ſhrewdneſs and dexterity; but this mute language, by your improvements of it, is changed out of the rudeneſs and poverty diſcoverable in the primitive ſtate of all arts, into the opulence of a copious and poliſhed tongue.

Here we do not in the leaſt ſcruple to declare, what none of us could once have ſuppoſed poſſible, that, in our opinion, no articulate language whatſoever in uſe amongſt mankind is fuller or of greater compaſs than that language which you have eſtabliſhed for the Deaf and Dumb. It deſignates, with the utmoſt facility, whatever falls under the ſight, or any other of the ſenſes; nor are thoſe notions termed by logicians abſtract, which, having no intercourſe with the ſenſes, would  
appear

appear much more difficult to render, beyond its reach. Heinich, indeed, positively denies that they *can* be rendered by signs : but such denial could never come from one who had read the part of your book which treats particularly on this subject, not to mention other passages which occasionally touch upon it, wherein you have thoroughly elucidated every circumstance, shewing in a variety of exemplifications in what manner, by resolving that kind of notions into their simple parts, and by applying methodical signs, you unfold their meaning, and almost subject them to the optics. What else, in fact, are the distinctions of nouns and verbs, and cases, and modes, and other grammatical parts, specified by that art ? You do not simply assure us that your scholars are taught all these distinctions, but describe the very signs employed with such perspicuity and exactness, that nobody, making use of his eyes and his reason, can avoid seeing and being convinced of the practicability of them. Now that he, who performs so much by signs, should comprehend notions of every species in his system, is nowise improbable. But when Heinich is silenced on the absurdity of pertinaciously contending about the impossibility of things shewn to be practicable by the evidence of experience, he has still one resource left, and that is, to assert that your Deaf pupils cannot understand the signs you have adapted to things ; an objection, of which we proceed to examine the justness and propriety.

It



It is evident, from the very nature of those signs, that all ideas and notions rendered thereby must be expressed not only with equal but greater accuracy than by any speech, or language composed of words. For since these signs do not barely signify things, but convey by the eye fresh images of them to the mind, peculiar signs are required for every separate thing, and thus every misapplication or wrong interpretation is precluded ; whilst, on the other hand, the import of words derived from the consent of mankind is become very confused and perplexed by diversities of usage, and the sense of many utterly misconceived by numbers of people, who never get these mistakes rectified during their whole lives ; and hence a multitude of the grossest errors are generated. Mistakes, no doubt, may be made in the choice of signs as well as of words by those whose discrimination of the nature of things is so imperfect as to lead them into false judgments of their import : a defect which is to be imputed to human nature rather than to the art itself.

It is indisputable that he who expresses himself justly and accurately by speech, may be mistaken, or not clearly understood by others : but this will never happen to him who exhibits signs properly corresponding to things.

The former using nothing but symbols instituted by mere human arbitrary convention, and the latter, types

or images of things themselves, adumbrated or expressed, may be resembled to the difference between hearing the name of a person and seeing his portrait; if we have no knowledge of the person, the pronouncing of his name raises no idea in our mind; but in looking at his portrait, we see as much of him, though an utter stranger to us, as the painter hath exhibited. And to speak openly our sentiments, your system appears to us of such great and extensive utility, that, we are persuaded, if all who have been educated by the agency of speech and hearing were to be put under your tuition in order to learn how to render by this method the sense of the words they have acquired, it would be very much to their advantage: it would rectify many of their notions, and make them unlearn many errors. Locke, in his Essay on the Understanding, enumerates a variety of inconveniences attending instruction by vocal language, which, for brevity's sake, we omit.

We have thought it right to say thus much, illustrious Sir, lest it should be suspected that we had pronounced judgment without competent knowledge of the matters of dispute, or could not justify our decided preference of your system of tuition by sufficient reasons. At the same time we are sensible that your cause stands in no need of our pleading, being supported by what is of greater weight than any argumentation, by the evidence of crowds of daily spectators, some of whom you have mentioned, whose testimony

mony is unimpeachable, and decisive. Mr. Heinich however strikes at the veracity of the emperor Joseph, of Linguet, and of Perreire, the criticiser and opposer of your system, in declaring that what they attest to have seen is all fiction and falsehood : though, unfortunately for him, the circumstances are so plain, unequivocal and certain, that they leave not the shadow of a suspicion of delusion or error. To such as have not had an opportunity of witnessing the operations of you and your pupils, nor (what we deem less material) of consulting your book, a person may perhaps appear to criticise very judiciously and forcibly such parts of your system as he thinks disputable ; but to such as, having done either, form their opinions impartially from the force of reason and the evidence of facts, all these criticisms will amount to nothing.

But Mr. Heinich reports instances of Deaf and Dumb persons so badly taught by means of writing, as to have received no benefit from their instruction. Admitting the fact, which we are not inclined to question, what does it prove ? Only that what you perform very skilfully and successfully, there are others who foolishly attempt to imitate without knowing how. If he had laid his own system before the public, probably he would not have thought all his imitators entitled to his commendation. There is, however, in our own neighbourhood, Keller, an ingenious disciple of yours, who practises the art with success and reputation.

Ufter, a perfon of eminence and a member of our fociety, having vifited his fcholars, and fcrutinized his method, has drawn up an account of it on the prefent occafion. And we have now before us written themes of various kinds, of their compofing, in which they have framed arguments in the dialectic way, with a very tolerable degree of fkill, although Mr. Heinich denies the poffibility of their conceiving a notion of any thing not falling under the fenfes. — We fhall only obferve further, that as it is by no means new to fee things which are intrinfically excellent rendered prepofterous and even abfolutely bad by imitation, it is alfo indifputable, that whenever the refult of a thing rightly adminiftered proves excellent, that thing cannot be other than good in itfelf.

In a word, it appears very clear to us that, although Mr. Heinich is fo bold in his reprehenfions of your method of tuition, he has very little knowledge of it; that he never read and probably never faw the publication in which it is laid open. In what other manner can we account for his rafhly confounding your fyftem with the fyftems of others; for his falling into the many miftakes which we have noticed; and, in particular, for his afferting and allowing it to be afferted by others who have publicly adjudged his method to be fuperior to yours, that your pupils are not taught to fpeak? Surely fuch an allegation could never proceed from one who had perufed the two chapters

ters in which you describe the manner of instructing the Deaf and Dumb to articulate ; or the Latin oration, placed at the end, which you mention to have been recited in public by one of your pupils ; besides other passages in the book on this very subject.

With respect to the art of which Mr. Heinich proclaims himself the inventor, averring it to be the only proper and true method of tuition known, we are not much more disposed than others seem to be to sacrifice a large sum to obtain the knowledge of it. Therefore, considering the paucity of information with which he has indulged the world on the subject, nobody can discuss the merits of it but upon their own suppositions or affirmations, which would be arrogance or temerity. He informs us, however, that what is effected by the agency of sounds in persons who possess the faculty of hearing, he accomplishes in his Deaf pupils by means of Taste. How this can be performed we freely confess ourselves wholly unable to conjecture. We insert below an extract from a paper in the German Museum, written by Heinich or some panegyrist of his, that an idea of these mysterious and obscure matters may be taken from themselves ; we give this extract in the original, not comprehending it sufficiently to offer a translation.\*

We

\* Das vornehmste Instrument, dessen er sich hierzu bedient, ist eine künstliche Gurgel, wodurch er einen gleichförmigen Ton aus der Kehle des Jauchstümmen herauszustimmen vermag. Hierauf werden durch ein  
 medicinisches

We must also confess that every one of us imagined, in the perusal of Mr. Heinich's pamphlet, that under the denomination of *Taste*, he erroneously meant to signify those various motions and configurations of the tongue and throat which produce the prolation of the voice. We were led into this conjecture by a passage immediately preceding, which mentions an artificial tongue and throat contrived to give the Deaf a view of the whole mechanism of the organs of speech; which we thought very ingenious. We must be extremely scrupulous however in asserting that he has inadvertently confounded the contact of these organs with the *sense of Taste*, as such inadvertence would be very extraordinary in one who sets himself up as a teacher and corrector of you. As to the rest, having seen none of his pupils, we can form no opinion of his method of tuition from a view of its efficacy and result. Frederick Stork, indeed, of Vienna, who had

medicinisches arcanum die vocalen einer nach dem andern im Geschmak befestigt. Dañ bedient er sich eines zioeyten Instruments, einer künstlichen zunge, vodurcher die konfonanten an die nuu schon hervorgebrachten und befestigten vocalen auf eine sichtbare art gleichsam anzuheften verſucht. Durch diese begden maschinen, welche den Taubstum men auch gevoñuen, die Worter ander kehle und Munde der mit ihm sprechenden abſohn zulernen, hat Herz Dir. H. die Gutigkeit gehabt, meine Neügieñde zubefriedigen, und meine ganze Erwartung zuerfüllen: in Aufschung des medicinischen arcanums aber ſche ich Diesem Vergnügen noch entgegen. Deutsches Museum, l. c. pag. 244. Conf. *Beobachtung gen über Aume und über die menschliche sprache etc* pag. 61 & 95.

the opportunity of seeing and investigating their proficiency, hath publicly asserted that what he heard and saw was far from being answerable to the declarations and promises of their teacher.

But were Mr. Heinich ever so successful, you, we are sure, would bear him no envy, as your own reputation is too exalted to need the depreciation of another's, and as you disdain to exercise your art for gain, placing the reward of all your labours solely in the pleasure of doing good to the human race.

Thus, illustrious Sir, we have stated our sentiments on the subject you proposed to us ; but rather in compliance with your solicitation than from an idea of our assistance being needful to combat your adversary, whom, in our opinions, you have yourself ably and amply refuted.

May your age be passed in serenity and plenty, with every happiness which this world can afford, to which you are so well entitled.

Dated this 2d of February, 1783.

Sealed with the Seal of the Academy  
of Zurich, and signed in the name  
of all the Members.

JOHN GEORGE OERIUS,  
*Rector.*

(L. S.)

(At

(AT a public Meeting of the learned Academy of Zurich, the following members were chosen to report the state of the question to the general body, namely, *D. Hesse*, Professor of Philosophy; *D. Stinbruket*, Professor of Greek; *D. Schinz*, Professor of Physics and Mathematics; *D. Uster*, Professor of Belles Lettres; and *D. Hottinguer*, Professor of History and Eloquence: to the last of whom was assigned the office of drawing up the Decision).

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*The Teacher of the Deaf and Dumb at Paris, to the Rector and Fellows of the Academy of Zurich, severally and collectively.*

Learned Sirs,

I AM at a loss for words to return my thanks and testify my grateful sense of your proceedings.

The controversy between Mr. Heinich and me, demanded judges of first-rate learning and ability to determine. The subject being altogether new and unprecedented, a thorough investigation and impartial consideration of every thing offered by the disputants in writing and in print was indispensable to a just and enlightened decision. This troublesome province has been hitherto declined by other Academies to whose sentence we have appealed.

You,



You, learned Sirs, have taken an unbeaten track, in your survey of the cause ; which, I am persuaded, will be followed in all future discussions of it.

The judgment you have pronounced is extolled by persons of the greatest erudition here, who highly admire its acuteness in discriminating and precision in stating the points at issue, separated from all superfluous or extraneous matter ; as well as its strength of reasoning and perspicuity of language ; and they earnestly recommend the printing of the whole controversy, accompanied by your scientific decision.

What Mr. Heinich thought improbable, or rather what he set all his faculties at work to prove impossible, is demonstrated by our pupils every day. Out of six hundred and eight Deaf and Dumb whom we have educated, or have now under tuition, there are some who, not chusing to learn the art of pronouncing, neither do nor ever did utter words ; who, nevertheless, can write down propositions of all kinds dictated in signs by their teacher or one of their schoolfellows, and that with greater swiftness than students in the schools of philosophy or theology can transcribe what their professors dictate orally.

It is as clear as the sun at noon-day that the words which are to form the said propositions they are stating are not presented to their minds by the Taste or the Feeling, as Mr. Heinich has it, but by the remembrance of the letters in a successive, determinate, fixed

order. Now these words must, of necessity, be introduced by the window, that is, the eye, since they cannot enter at the door, that is, the ear. But it is evident that those who acquire words, from the very commencement of their tuition, by methodical signs alone, must, whenever they see the established signs by means of which the signification of a certain written word was represented to them, exhibit to their imagination the regular and successive, not the disorderly and confused, number of those letters, to be faithfully transcribed.

Heinich is wrong in maintaining that letters or syllables are not the signs of things themselves, but of the various sounds by which things are signified. We are sensible that letters or syllables are not the natural symbols of things, and have become so by a convention quite arbitrary; but this convention being ratified, and constantly observed amongst people of the same nation, no doubt remains as to their representation; their signification is no longer arbitrary.

The very same is to be said of sounds too, namely, that they signify things only by arbitrary compact; thus none of the sounds uttered in any of the various languages of different nations would produce an idea in the mind unless, in infancy, some sign had accompanied that emission of the voice, guiding the eyes of hearers to the thing itself which it had been  
agreed

agreed upon in that nation to designate by such sound.

Therefore the significations of things are not conveyed by sounds considered apart, in their own nature ; but as they revive in the mind the ideas of the things which by arbitrary agreement in that particular nation are represented by the words pronounced.\*

There is no natural connexion between letters or syllables, and words or sounds. Naturally and of themselves, letters or syllables no more represent sounds than sounds do letters or syllables. The connexion between them hath been formed by national compact and convention : and thence only it is, that upon seeing the word *window* the sounds which used to penetrate our ear when it was pronounced to us are renovated in the mind ; and, upon the same principle, whenever we hear the same word uttered, the fix letters of which it is composed recur to our memory ; although neither the letters infer the sounds, nor the sounds the letters, naturally and of themselves : both revive in the mind ideas which we originally acquired by the help of signs that pointed out to us the things

\* We sometimes pass so easily from one perception to another which it suggests, that it requires pains to make us sensible of the former. We attend little to the sounds or characters of a language which we perfectly understand ; our whole attention is bestowed on the things signified by them.  
*Gerard on Taste, part iii. sect. 1.*

designated thereby, which ideas habitually arose in our minds thenceforward upon the sight of the same written syllables upon the hearing of the same articulated sounds.

But since neither letters or syllables, nor words or sounds represent ideas except by arbitrary compact, it easily follows, that things which are precisely the same may receive denominations wholly different, in different places; nay, where the denominations are precisely the same, delineated by the very same characters, they may be diversly pronounced, and carry sounds altogether different to the ears of the auditors, who may give them a pronunciation different still.

That the recurrence of certain letters or sounds uniformly produce in us certain corresponding ideas, we owe entirely to the instructors of our infancy, who, by taking pains to show us things themselves according as their names occurred in writing or in speech, early impressed on our minds the ideas assigned to those names by arbitrary national agreement.

And I maintain, in spite of all Mr. Heinich's assertions to the contrary, that as in the utterance of the word *bread*, we do not confound the five letters of which it is composed, although five different modifications of the organs of speech are required to pronounce it, neither are the letters confounded in the imagination of the Deaf and Dumb; to whom the  
order

order of them is as familiar by the habit of writing as to us by the habit of speaking.

I am now to apologize, learned Sirs, for so long deferring the acknowledgment of my obligations towards you : a duty which I have not had it in my power to perform these four months past, having been absolutely oppressed with business.

Three persons have been recently placed under my superintendance to be initiated in the art of instructing the Deaf and Dumb. Of these one of your countrymen stands foremost ; his proficiency promises a speedy succour to those of his native country unfortunately destitute of the faculties of speech and hearing, to whom he will unlock the treasures of knowledge, and lay them as much at their command as if born with their ears open and their tongues loose.

The next is a priest of great mental accomplishments, from Rome ; his Holiness's legate here defraying his expences, and giving him honourable entertainment in his own mansion. His Excellence Prince Doria Pamphili, whom to name is to praise, being exceedingly desirous of having the principles of this art transferred thither, occasioned his journey for the purpose of becoming versed in them ; and it is designed that he shall publicly instruct the Deaf and Dumb on his return, for which use a building in that city is already destined.

To gratify his Excellency, twelve of our pupils are  
now

now under preparation for a grand exercise in French, Latin and Italian, which (with God's blessing) will take place towards the end of the month of July, before a splendid company. We shall expose in a previous *Programma* their intended exhibitions.

The third is a female, addressed to us by his Grace the Archbishop of Turin, in order that she might be capacitated to instruct the indigent Deaf and Dumb of his diocese in the elements of our religion.

This additional weight of employment has been accompanied with several avocations from which our daily ministry of teaching the Deaf and Dumb, though by no means confined to narrow limits, could not exempt us.

Such, learned Sirs, is the excuse I have to offer for the delay of my answer; for which I once more entreat your pardon.

I am,

Honorable Sir, and learned Sirs,

Your most humble and obedient Servant,

THE TEACHER OF THE DEAF AND DUMB,  
*at Paris.*

June 2d, 1783.

ORATIO

## O R A T I O

A Ludovico-Francisco-Gabriele DE CLEMENS DE LA PUJADE, ab ipsâ nativitate Surdo Mutoque publicè pronunciata.

*Sapientia aperuit os Mutorum, et linguas infantium fecit disertas.*  
(Sap. 10, 21.)

QUANDONAM perpetrata fuerit ista divinæ Sapientiæ operatio, meministis, Auditores ornatissimi. Præ timore ingravescentis in dies oppressiois ne mutire quidem audebant Israelitæ, quamdiù sub duro servitutis Ægyptiacæ jugo detinebantur.

Ut autem *inimicos illorum demersit Deus in mare, et ab altitudine inferorum deduxit illos, tunc Sapientia aperuit os Mutorum, et decantaverunt nomen sanctum Domini.* Quin etiam stupendi hujus miraculi inopinatus aspectus, vel imperitorum, vel puerorum linguas disertas fecit, *et victricem Dei manum laudaverunt pariter.*

Si autem mea me non fallit opinio, Auditores ornatissimi, ad nos etiam ab ipso ortu Surdos Mutosque, facer hic textus facili negotio potest accommodari. In iniquitate concepti et in peccato nati cæteris indultam et audiendi et loquendi facultatem nobiscum non intulimus in mundum.

*Justus*

*Justus es, Domine, et rectum judicium tuum : demonstras in duplici quâ laboramus infirmitate, quid omnibus debeat.*

Abfit tamen à nobis, Auditores ornatiffimi, ut vos ad deplorandam vicem noſtram inducamus : imò cum Propheta dicere liceat : *Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ.*

Æterna Dei Sapientia *attingens à fine uſque ad finem fortiter, ſuaviterque diſponens omnia*, dum decerneret pœnas, medicinam utique præparabat.

Scilicet in ordine et præparatione beneficiorum Dei, quibus certiffimè liberantur, quicumque liberantur, institutionis noſtræ, et modum, pariter et miniſtrum divino decreto non ambigimus eſſe deſtinatos.

Pretioſam gratiarum concatenationem, quibus Inſtitutorem noſtrum liberandum eſſe confidimus, unus inter alios annulus connectebat. Præparanda erat voluntas ejus à Domino, ut ad Surdos Mutoſque in fide erudiendos animum adjungeret.

Hujus itaque, dum miſereretur Deus optimus et ſapientiſſimè providus, noſtræ ſimul æternæ ſaluti conſulebat. Natalium ordinem ſic diſpoſuit diſpenſatio decretorum, ut ille ante nos oriretur, qui ſtato præordinatoque tempore nos eſſet inſtituturus, tum ad efformandos diſtinctæ loquelæ ſonos, tum ad intelligendas fidei noſtræ veritates.

Igitur diſcretæ ætatis annos vixdum attigeramus, cum occurrit nobis ac veluti ſe ſpontè obtulit paratùm  
ab



ab æterno præsidium, quod nobis nequidem in mentem venerat, vel quærere, vel etiam desiderare. Ducente nos, ut ità dicam, ad manum divinâ Providentiâ, obvius stetit ille, quem in opus ad quod assumpserat eum, æterna Sapientia sibi segregarat.

Quid ergo contigit, Auditores ornatissimi? Sensûs unius defectum alterius sensûs ministerium supplevit: ascendit per fenestras sacra doctrina, quæ non poterat per januam introire: id est, oculorum auxilio, ars magistra nos edocuit, quidquid scientiæ et veritatis aurium organo cæterorum hominum mentibus infunditur.

Lux in tenebris luxit. Dei existentiam quam ne suspicabamur quidem, ejusque proprietates et opera didicimus: quin etiam præcipua Religionis nostræ mysteria, ejusque et sacramenta et præcepta mente affecuti, sacre doctrinæ copiam hausimus, forsitan plenior, quam si nostræ nascendo patefactæ fuissent aures, et vinculum linguæ resolutum.

Hic tandem insperatæ beneficentiæ cumulus. Labia nostra Deus aperuit, et os nostrum annunciat laudem ejus.

Quidni ergo, Auditores ornatissimi, ad nos etiam pertineret istud Sancti Spiritûs oraculum, *Sapientia aperuit os Mutorum, et linguas infantium fecit disertas?*

Unum superest in votis: Faxit per gratiam suam Deus clemens et misericors, *ut serviamus illi in sanctitate et justitiâ, coram ipso, omnibus diebus nostris!*

Ab æterno destinata, per Christum autem mediatorem nostrum, in cruce comparata hæc sunt beneficia Dei, quibus nos certissimè liberandos spes nostra in sinu nostro est.

Cessent ergo querelæ, gemitus, et suspiria fortem nostram dolentium ! Tristitia in gaudium vertatur ! nostræque finem imponamus orationi, dirigendo ad vos, Auditores ornatissimi, consolatoriam hanc invitationem : *Magnificate Dominum nobiscum ; et exaltemus nomen ejus in idipsum.*

*COPY of the PROGRAMMA of the Exercise exhibited by the Deaf and Dumb, on the 13th of August, 1783, under the auspices and in the presence of His Excellency Prince DORIA PAMPHILI, Archbishop of Seleucia, and Nuncio of His Holiness.*

THE Deaf and Dumb will answer in French, in Latin, and in Italian, to two hundred questions, of which eighty-six will be upon the three principal mysteries of our religion, and an hundred and fourteen concerning what relates to the Sacraments in general. With respect to the particulars of each Sacrament separately, no more than their several definitions will be given in this exercise.

The Abbé Sylvester, invited from Rome by His Excellency, in the beginning of the month of March, in order to learn the art of instructing the Deaf and Dumb, will preside at their Italian performances.

The Deaf and Dumb will execute the Methodical Signs of twelve hundred Verbs. Upon any part of one of these verbs being proposed to them, they will declare its proper person, number, tense and mode, with the reasons of such their assignment.

They will distinguish Nouns Substantive from Nouns Adjective and Pronouns; likewise, Adverbs from Prepositions and Conjunctions.

They will transcribe any passages out of a book or a letter without seeing the book or letter, such passages being exhibited to them by Methodical Signs ; (this is to be understood, however, with the exclusion of technical expressions and words not in ordinary use.)

*NAMES of the Deaf and Dumb who will answer in  
the three Languages.*

Lewis-Francis-Gabriel de CLEMENS DE LA PUJADE.

Augustin-Sim. ROUSSEL.

Francis-Elifabeth-John de DIDIER.

John-Bap. le BLOND.

Frances ARNAUD.

Margaret AUGE.

Maria-Louisa-Adelaide BERNARD.

Maria-Marthia LORRIN.

*Names of those who will answer in French only.*

William-John-Joseph de la FONTAINE, Count SOLAR.

Anne-Catherine DESSALES.

Elifabeth-Charlotte DE CHAMPIGNI DE GISANCOURT.

Rose d'HAUCOURT.

MATTER

## MATTER OF THIS EXERCISE.

I. *Upon the three principal Mysteries of our Religion.*

1. WHAT is a Mystery ?
  2. What does the word *revealed* signify ?
  3. Explain this word *revealed* still further.
  4. What is the number of the principal Mysteries of our Religion ?
  5. What are these three principal Mysteries of our Religion ?
  6. What is the Mystery of the Holy Trinity ?
  7. What does the word *distinct* signify ?
  8. Is the Father God ?
  9. Is the Son God ?
  10. Is the Holy Ghost God ?
  11. Are they three Gods ?
  12. Why are not these three Persons three Gods ?
  13. What are the terms which the Church makes use of to express this Doctrine ?
  14. Can we comprehend how three Persons have one sole and same nature ?
  15. Could you show me in ourselves a species of resemblance of this distinction of three Persons in God, in an unity of the same nature ?
- A. Yes ; very easily. We exist, we think, &c.
16. What

16. What are we to say of these three Properties of our nature ?
17. Then these Properties of our nature are distinguished from one another ?
18. But are these three Properties separable from one another ?
19. What do these three Properties make united together ?
20. How did the illustrious Bossuet term that resemblance of the Trinity of Persons in God, and of the Unity of his nature ?
21. Is the Father eternal ?
22. Is the Son eternal ?
23. Is the Holy Ghost eternal ?
24. Are they then three Eternals ?
25. Is the Father more ancient than the Son ?
26. Is not your Father more ancient than you ?
27. Why is your Father more ancient than you ?
28. Why, on the contrary, in God is not the Father more ancient than his Son ?
29. Is the Father Almighty ?
30. Is the Son Almighty ?
31. Is the Holy Ghost Almighty ?
32. Are they then three Almighties ?
33. Is the Father mightier than the Son ?
34. Was one of these three Persons made Man ?
35. Which is the Person that was made Man ?
36. What is the Mystery of the Incarnation ?

37. How

37. How was the Son of God made Man ?
  38. Where did the Son of God take that Body and that Soul like ours ?
  39. How was that done ?
  40. What is the signification of these words, *by the operation of the Holy Ghost* ?
  41. How is the Son of God made Man denominated ?
  42. What is J. C. then ?
  43. How many Natures are there in J. C. ?
  44. Are there two Persons also in J. C. ?
  45. How is it that two natures united together make but a single person ?
- A. The symbol attributed to Saint Athanasius, &c.
46. Why did the Son of God become Man ?
  47. Were we therefore slaves of sin ?
  48. What did we merit ?
  49. Why did we merit eternal separation from God ?
  50. How is that sin in which we were conceived termed ?
  51. What is that original sin ?
  52. How doth the Prophet speak of that sin ? *Ps. 50. v. 7.*
  53. What doth the Apostle Saint Paul say, speaking of the same sin ? *Rom. 5. 12.*
  54. In what did this sin of our first parent consist ?
  55. What doth the same Apostle add ? *ib.*
  56. What is the Mystery of the Redemption ?
  57. God



57. God having created us, to whom do we belong by right of creation ?
58. But by Sin to whom were we sold ?
59. What says Saint Paul, the apostle, speaking of sinners ? *2. Tim. 2. 28.*
60. What doth the same apostle say, speaking in general of man, as a sinner ? *Rom. 7. 24.*
61. What therefore hath J. C. done for us ?
62. How hath J. C. redeemed us ?
63. What doth the apostle Saint Peter tell us that J. C. carried upon his cross ? *1 Pet. 2. 21.*
64. What doth Saint Peter say besides ? *ib.*
65. What doth the same apostle add, from the Prophet Isaiah ?
66. From what captivity then did J. C. deliver us by his death ?
67. From what other servitude did J. C. deliver us by his death ?
68. What hath J. C. laid open to us by his death ?
69. What hath J. C. shut for us by his death ?
70. Why then will so great a number of persons descend to hell after their death ?
71. In the accomplishment of this grand Mystery (of the Redemption) what did J. C. do for us as man ?
72. But what at the same time did J. C. do for us as God ?

73. What did he institute on Holy Thursday, the day before his Passion.
74. On what day did he die ?
75. On what day was he buried ?
76. On what day did he descend into hell ?
77. On what day did he rise again ?
78. What doth the apostle Saint Paul say, speaking of the death and resurrection of J. C. ? *Rom. 4. 25.*
79. On what day did J. C. ascend to heaven ?
80. Did J. C. ascend to heaven alone ?
81. Why could not the Just who died before him enter there ?
82. Where hath J. C. been since that time ?
83. What do the words *seated at the right hand of his Father*, signify ?
84. What doth J. C. continually offer to his Father ?
85. What is J. C. always doing for us, according to Saint Paul ? *Heb. 7. 25.*
86. What did J. C. do ten days after his ascension ?

## II. TREATING OF THE SACRAMENTS IN GENERAL.

### § 1st. *Of the Definition of the Sacraments.*

1. What is a Sacrament ?
2. Why are the Sacraments called sensible signs ?
3. How many senses have the generality of mankind ?
4. But you, Deaf and Dumb, how many senses have you ?
5. Give

5. Give me an example or two of these sensible signs used in the Sacraments.

§ 2d. *Of the particular Definition of each Sacrament.*

6. How many Sacraments are there ?
7. What are these seven Sacraments ?
8. What is Baptism ?
9. What is Confirmation ?
10. What is the Eucharist ?
11. What is Penitence ?
12. What is Extreme Unction ?
13. What is the Order [of Priesthood] ?
14. What is Marriage ?

§ 3d. *Of the Author of the Sacraments.*

15. By whom were the Sacraments instituted ?
16. Might not an Angel, or Saint Peter, or some other Saint have instituted the Sacraments ?
17. What was it requisite to be to have the power of instituting sensible Signs conferring grace ?
18. Why was it requisite to be God ?

§ 4th. *Of the Matter and Form of the Sacraments.*

19. Of what are all the Sacraments composed ?
20. How did Saint Augustin express this doctrine ?
21. What is the Matter of the Sacraments ?

22. Give me a few examples of it.
23. What is the Form of the Sacraments ?
24. By whom were the Matter and Form of the Sacraments determined ?
25. Which are the two Sacraments whose Matter and Form it is a point of Faith to believe have been determined by J. C.
26. By whom were the Matter and Form of the other Sacraments determined ?
27. What might have happened notwithstanding ?

§ 5th. *Of the efficient Causes of the Sacraments.*

28. What is it that we denominate an efficient Cause ?
29. How many efficient Causes of the effect of the Sacraments are there ?
30. What is the primary and principal efficient Cause of the effect of the Sacraments ?
31. Why is God that Cause ?
32. What is the meritorious Cause of the effect of the Sacraments ?
33. Why is J. C. that Cause ?
34. How hath J. C. merited these favours for us ?
35. What is the instrumental Cause of the effect of the Sacraments ?
36. What would the Matter do without the Form, or the Form without the Matter ?
37. What

37. What is the ministerial Cause of the effect of the Sacraments?
38. How doth the Minister contribute to the effect of the Sacraments?

§ 6th. *Of the Effects of the Sacraments.*

39. What is the general Effect of all the Sacraments?
40. How do the Sacraments sanctify us?
41. How is the life of Grace called besides?
42. How is the Grace which gives us this life called?
43. How many Sacraments are there which give us this life that we had not?
44. What are these two Sacraments?
45. Before Baptism, to whom were we slaves?
46. Why were we in slavery to the Devil and to Sin?
47. But in giving us the life of Grace, from what slavery did Baptism deliver us?
48. What liberty doth Baptism give us?
49. How long do we preserve this liberty?
50. But what happeneth to those who commit some mortal sin?
51. What other Sacrament did J. C. institute to restore them the life of grace and of justice, which they have lost?
52. From what second slavery doth this Sacrament deliver them, if they receive it with the necessary disposition?

53. How

53. How many Sacraments are there that augment in us the life of grace when we already possess it ?
54. What are these five Sacraments ?
55. How are those Sacraments denominated that give the life of grace to such as did not possess it ?
56. Why are these Sacraments called the Sacraments of the Dead ?
57. Why was their soul dead before God ?
58. How are the Sacraments that augment the life of grace denominated ?
59. Why are these Sacraments called the Sacraments of the Living ?
60. How many Sacraments of the dead are there ?
61. What are these two Sacraments of the dead ?
62. To whom do these two Sacraments of the dead give the life of Grace ?
63. Are children who have not the use of reason capable of that disposition ? A. No ; but Baptism requires not, &c.
64. What other effect, different from sanctifying grace, do any of the Sacraments produce in our souls ?
65. What do you understand by a Character ?
66. How many of the Sacraments imprint a Character on the soul ?
67. What are these three Sacraments ?
68. What Character doth Baptism impress upon the soul ?

69. What

69. What Character doth Confirmation impress upon the soul ?
70. What Character doth the Order [of Priesthood] impress upon the soul ?

§ 7th. *Of the Subject of the Sacraments.*

71. What do you understand by the Subject of the Sacraments ?
72. To whom doth this name apply then ?
73. Might the Sacraments be administered to a dead person ?
74. Would it be right to administer any other Sacrament to a person that hath not received the Sacrament of Baptism ?
75. Why would it not be right ?
76. Are all men without distinction then capable of receiving all the Sacraments ?
77. Give me some example of this truth.

§ 8th. *Of the Necessity of the Sacraments.*

78. How could God sanctify us if he pleased ?
79. The Sacraments therefore were not absolutely necessary in themselves ?
80. Why then have they been instituted, and why are they become necessary ?
81. In instituting the Sacraments what hath J. C. attached to their acceptance ?

82. In

82. In attaching our sanctification to the acceptance of the Sacraments, what hath J. C. clearly manifested ?
83. How hath J. C. manifested his Wisdom ?
84. How, still further ?
85. But, at the same time, what doth it teach us ?
86. In what manner hath J. C. manifested his Mercy in attaching our sanctification to the acceptance of the Sacraments ?
87. What was his further design by the effect of his great mercy ?
88. In what manner hath J. C. manifested his Justice in attaching our sanctification to the acceptance of the Sacraments ?
89. Why was J. C. pleased to make men depend upon sensible things in the order of salvation ?

§ 9th. *Of the Ministers of the Sacraments.*

90. What is the Minister of a Sacrament ?
91. Who are the Ministers of our Sacraments ?
92. Which are the two Sacraments of which Bishops only are the Ministers ?
93. By whom may all the other Sacraments be dispensed ?
94. What Sacrament may be solemnly dispensed by Deacons, in the absence of the Priest ?
95. What doth that signify ?

96. But



96. But who, in case of necessity, can confer Baptism ?  
 97. What do you understand by a case of necessity ?  
 98. Why would it not be a great sin in him who should then baptize a child ?

§ 10th. *Of the Intention required of the Ministers of the Sacraments.*

99. What do you understand by the Intention ?  
 100. What is the Intention which is necessary in the Ministers of the Sacraments ?  
     A. The Council of Trent hath decided, &c.  
 101. Is the Intention that manifests itself exteriorly, by the action alone, sufficient ?  
     A. Some theologians think, &c.  
 102. What do they maintain ?  
 103. What may be said on this subject ?  
 104. What is to be thought of every other Intention of the Minister ?  
 105. Can it then hinder the effect of the Sacrament ?

§ 11th. *Of the Ceremonies of the Sacraments.*

106. What doth the Church make use of in the administration of the Sacraments ?  
 107. What doth the word *Ceremony* signify ?  
 108. Have these Ceremonies been instituted by J. C. himself ?

109. Are these Ceremonies of a recent use in the Church ?
110. Doth it appear when they have been instituted ?
111. What is the first reason for which these Ceremonies have been instituted ?
112. What is the second ?
113. What is the third ?
114. What is the fourth ?

Such is the public Exercise exhibited by the Deaf and Dumb in presence of upwards of two hundred persons. They were mounted upon an estrade, on which was a black table, five feet in length, in the form of a desk. Any one of the company being desirous of interrogating, announced the number of the question, as in the Programma, which he intended to propose, mentioning at the same time, which of the three languages he chose for the communication. A single movement of the lips having signified this choice to a Deaf and Dumb pupil, and the question being dictated to him by Methodical Signs, which serve equally for the three, he inscribed it on the table with his crayon, in large characters, in the language appointed; and immediately two other Deaf and Dumb pupils, one to his right, the other to his left, wrote out the answer, without the aid of any signs, in the two other languages.

His Excellency the Nuncio of the Pope condescended

scended to interrogate the Deaf and Dumb in this manner.

If, after all these circumstances, any one should still contend that the Deaf and Dumb are incapable of understanding the sacred truths of our Religion, may it not justly be said, that his portion of reason is smaller than their's whom he regards as demi-automatons?

## APPROBATION.

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I HAVE read, by order of the Lord Keeper of the ~~Seals~~, *the true Method of educating the Deaf and Dumb*, &c. This work of the Abbé \*\*, already well known by his *Institution of the Deaf and Dumb*, and by his gratuitous and zealous instruction of them, appears to me extremely well calculated to extend 'an art the advantages of which cannot be too highly estimated, as well as to form instructors who, by its propagation, will be able to give many members to society that might otherwise be deemed as lost to it. This new work, exquisitely interesting from its object, its method and its clearness, appears in a very great degree worthy of publication.

DE SAINEVILLE, Junior.

Paris,  
this 8th of March, 1784.

THE END.

ERRATUM.—Pa. 103, l. 6, for *concussion* read *percussion*.













